

THE SPIRIT OF MISSIONS.

VOL. LIV. FEBRUARY, A.D. 1889.

No. 2.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, JANUARY 8TH, 1889.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Littlejohn, Whitaker, Scarborough and Potter; the Rev. Drs. Hoffman, McVickar, Eccleston, Davies, Smith, Satterlee, Shipman, Swope, Huntington, Brown, and Nichols; and Messrs. Coffin, Stark, Vanderbilt, King, Shoenberger, Mills, Cutting, Chauncey and J. N. Brown. The Right Rev. Drs. Neely and Perry, of the *ex-officio* members, were also present.

— According to the provisions of the By-laws the Treasurer nominated to the Board as Assistant Treasurer, Mr. E. Walter Roberts, who was unanimously re-elected.

— Communications were submitted from fourteen of the Bishops in the Domestic field and from the Standing Committee of the Diocese of Fond du Lac with regard to the missionary work, and such action was taken as was necessary. An appropriation of \$300 was made to the Diocese of Indiana to enable the Bishop to enter upon missionary work in the university towns of Greencastle and Bloomington.

— Several communications from the Missionary Bishop of Cape Palmas and the Bishop of Haiti, and letters from a number of the missionaries in Africa were considered. Portions of these letters are published in this and the last numbers. Mr. T. D. Hillman's appointment by the Bishop of Cape Palmas as a lay-worker, without stipend from the Society, and Miss Julia Baker's appointment by the Bishop of Haiti as missionary teacher at Port-au-Prince were approved. Edward J. Tucker, M.D., was appointed missionary physician at Cape Mount.

— The proceedings of the Commission on Work among Colored People, at their meeting in Washington on the 11th of November last, were submitted. In furtherance of the action taken the month before with reference to the matter of establishing a theological hall in connection with Howard University, it was

Resolved, That the special committee appointed at the last meeting be authorized to purchase in the name of this Society the property known as the Howard property in the city of Washington.

It was understood that the funds for the purchase of this property would be raised by special subscription. Nine thousand dollars had been sub-

scribed. Ten thousand dollars more are required to complete the cost of the building and plot and to prepare it for the occupation of the Commission.

— The Board entered upon the consideration of the following report:

The special committee appointed May 9th, to whom was referred for consideration and report the communication of May 5th from a committee of the American Church Missionary Society asking consent to the extension of its work to the Foreign field—met at the Mission Rooms on Thursday, December 6th. The Rev. Wilbur F. Watkins, D.D., chairman of the committee on the part of the American Church Missionary Society, was present by invitation and took part in the deliberations, as the result of which it was agreed to recommend the adoption of the following preamble and resolution by the Board of Managers:

WHEREAS, After a conference of a committee appointed by the Board of Missions with a committee appointed by the American Church Missionary Society, the Board of Missions on October 15th, 1877, adopted the following principles under which the American Church Missionary Society should become an auxiliary of the Board, to wit:

“1. The American Church Missionary Society retains its organization and its charter, and also the administration and appropriation of the funds entrusted to it.

“2. The American Church Missionary Society becomes a recognized auxiliary to the Board of Missions in accordance with the provisions of Article XIII., of the Constitution of said Board.

“3. The American Church Missionary Society will, in consultation with the Domestic and Foreign Committees of the Board, occupy such fields or stations and do such missionary work at home and abroad as may be arranged by mutual agreement.

“4. The American Church Missionary Society will make annual reports to the Board of Missions.”

Therefore be it

Resolved: That the Board of Managers hereby agrees that the American Church Missionary Society may undertake work in any portion of the Foreign mission field, excepting China, Japan and Africa, and that to these countries the Board will send, with the approval of the Bishop in each case, any missionaries who shall be nominated, who shall possess the qualifications required by the rules of the Board and whose support shall be provided by the American Church Missionary Society.

Respectfully submitted,

JOHN SCARBOROUGH, Chairman,
E. A. HOFFMAN,
J. H. SHOENBERGER.

After due consideration the preamble and resolution attached to the foregoing report were adopted.

— A resolution with regard to the Sunday-school Lenten Offering plan was adopted.

— Mr. Selden E. Marvin of Albany, New York, was elected to membership in the Board, in the room of Mr. James M. Brown, resigned. Mr. Marvin has since accepted the election.

BISHOP KENDRICK.

THE consecration of the Rev. John Mills Kendrick, D.D., as Bishop of the Missionary Jurisdiction of New Mexico and Arizona, took place in Trinity Church, Columbus, Ohio, on Friday, January 18th, 1889. Bishop Tuttle, of Missouri, acted as consecrator, assisted by Bishops Dudley of Kentucky, Knick-

erbacker of Indiana, and Rulison, Assistant Bishop of Central Pennsylvania, all of whom joined in the solemn laying-on of hands. Bishop Rulison preached the sermon, and Bishops Dudley and Knickerbacker presented the Bishop-elect. The Rev. Mr. Pettis and the Rev. Dr. Bodine were the attending Presbyters. The Hon. L. Bradford Prince, representing New Mexico and Arizona, and the Rev. Dr. Wm S. Langford, General Secretary of the Board of Managers, participated in the services. Bishop Kendrick set out for his jurisdiction on Monday, January 21st.

PROPORTIONATE GIVING.

IN the report of the special committee to the late Missionary Council was a passage relating to giving for missions, which may well be set by itself as containing a truth worthy to be repeated. It is as follows :

Rich men should be disabused of the idea that there is danger of their giving so largely as to discourage small gifts from the poor. They should be instructed that small gifts from the rich do discourage the poor from giving at all, but that large gifts from those who have abundant means, most effectually incite those whose resources are small to give all that they can.

While it is true that the value of a gift in God's sight is measured by the spirit in which it is given, yet it cannot be too strongly urged that the Apostolic rule "as the Lord hath prospered" each one is the only just standard for Christian beneficence. The large gifts of the rich, as well as the smaller gifts of the less able and the little which the poor can afford, should be made cheerfully. There is as much danger that the abundantly able will minimize their ability, as that the less able will excuse themselves altogether upon the ground that their more wealthy neighbors should do all.

Bountiful giving carries with it a blessing, which is more frequently enjoyed by the comparatively poor than by the rich. Giving at all is a grace in which the giver is in an especial sense a sharer in that grace of our Lord which was His most distinguishing characteristic. Difficult as it is at all times for one to persuade himself to part with treasure, it is most difficult in an age when the passion for accumulation is rife, and hence the Christian who would learn the luxury of doing good must needs bring himself face to face with the Apostolic rule without regard to what his neighbor does or neglects to do. Giving as to the Lord will lift a cause high above the incident of a moving appeal, and make a man indifferent to what his fellow-man may do.

The late Abner Kingman, of Boston, who was a princely giver, wrote: "I have tried to ask guidance as to what God would have me do in giving," and he testifies that in giving his heart had been warmed. In registering a vow upon this subject he begins with these words: "If God will give me an enlarged heart to love His cause and the souls of men, and to overcome my selfishness, which I trust He will, I will," etc.

If any man will act in that spirit he will not be at a loss for worthy objects upon which to bestow his bounty, and he will realize a distinct and peculiar pleasure in distributing that which has been consecrated to the sacred cause of charity. While conscious of the power to help and bless every good cause which commends itself to his benevolence his heart will be enriched, and

though he give away ever so much, he will in no case be a loser, but will win an abundant reward even in this present world.

FALLING OFF AND FILLING UP.

THE failure of large individual gifts, or the reduction of the contributions from a few of the large parishes in any year, may make such a difference in the condition of our missionary treasury as will seriously embarrass the work unless new sources of supply are immediately opened. It has happened within the last two or three years, that some of the more generous of our contributors have gone to their rest, and we miss their contributions when we examine the Treasurer's accounts. Perhaps these losses have not been exceptional during the period referred to, but the present writer's attention has been especially drawn to them, and we are earnestly hoping that the Lord will move other generous souls to fill the places that have been left vacant. The work should be drawing to itself new friends—the cause ought to be ever advancing and growing in strength.

The present is a time of prosperity, and the gifts for the work should be much greater than ever before. This year of our centennial General Convention should be made brilliant by the large beneficence of Church people. All our congregations should make special effort to be well represented in the lists of contributors, and the individual gifts, more numerous than ever in the past, should bear emphatic witness to the gratitude and joy with which we celebrate God's mercies.

THE CHILDREN'S LENTEN OFFERING.

WE give as our frontispiece this month a specimen of the Certificate which it is our purpose to present at Easter to every contributor to our Domestic and Foreign Missions through the Children's Lenten Offering. The Certificate fully explains itself. It is only necessary to add, that the margin will be wider. We have communicated with all the clergy, giving further particulars. We earnestly hope that this centennial year may be marked by a general enrolment of the children in this effort and by a very large aggregate offering.

We append the resolutions of the Board of Managers and of the Missionary Council:

Resolved: That the General Secretary be authorized and requested, on behalf of the Board of Managers, to call the especial attention of all rectors and Sunday-school officers and teachers throughout the Church to the action of the Missionary Council, commending the Lenten Offering Plan, and to invite their earnest co-operation by doing all that lies in their power to command a united effort, looking to generous results, on the part of all the Sunday-schools of the Church.

WASHINGTON, D. C., November, 1888.

WHEREAS, The growth of the missionary spirit in our people of the future must depend much upon the information given to the minds of our children, and the zeal begotten in their hearts; therefore

Resolved: That in the opinion of this Council the giving by our children of their Sunday-school offerings for the six Sundays of every Lent to Domestic and Foreign Missions,

is a practical and useful way of arousing and deepening the needed missionary devotion.

Resolved: That the Bishops be respectfully requested to urge, each upon his own diocese, this systematic plan for evoking the intelligent interest and the valuable help of the children of the Church in her general missionary work.

A letter to the children upon this subject appears on another page.

DEATH OF A FORMER SECRETARY.

THE Rev. Dr. Henry Hobart Morrell died at his home in Wheeling, West Virginia, January 2d last. Dr. Morrell's boyhood was spent at Flushing, New York, and his ministerial life was chiefly passed in Ohio, from whence he went to Knoxville, Tennessee, a few years ago, and thence to Wheeling, West Virginia, in October last, to become rector of St. Luke's Church.

Dr. Morrell was the Secretary and General Agent of the Foreign Committee from July, 1866, to October, 1868, which position he resigned, and accepted a rectorship in Ohio. He was widely known as an able thinker and writer and a most faithful and well beloved clergyman.

THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

THE association of Church students which held its second annual convention in New York January 11th and 12th in the interest of missions, has made most commendable progress, and gives good promise for the future. The meetings were of a high order of excellence, and their influence will abide. The effect of this movement among the young men of our Church institutions cannot fail to be helpful to the cause of missions.

A GOOD BOOK.

THE Rev. John Liggins, at one time our missionary in China, and the first Protestant missionary to Japan, has published through the Baker & Taylor Co., of 740 Broadway, New York, "The Great Value and Success of Foreign Missions." This work is most timely and useful, bringing together a great variety of testimony of independent witnesses to the influence of missions, and presenting a most effective answer to thoughtless detractors out of the mouths of those who from personal knowledge are competent to speak with authority. The circulation of Mr. Liggins' book would be an admirable method of meeting the popular objections to Foreign Missions. It is published at the price of thirty-five cents in paper and seventy-five cents in cloth.

THE NOBLEST SERVICE.

A PRIZE essay upon the subject, "What Claim has the Ministry upon the Young Men of the Church?" by the Rev. Dr. T. S. Childs, of Washington, D. C., records the following very remarkable incident:

In the register of the officers and graduates of the United States Military Academy at West Point, under the record of 1839, is the name of "M. S. Culbertson," followed by the words: "Died August 25th, 1862, at Shanghai, China, aged 44." It is a brief record, but there is a history behind it. Young Culbertson was a man of superior promise. After his

graduation and a brief service in the army, he was appointed assistant professor in the Academy. His prospects for the future were as bright, perhaps, as those of any man who ever left the institution. But the prayers of a godly mother were behind him, and a higher call was upon him. He resigned his position in the army, studied for the Ministry, and went out one of an early and noble band of missionaries to China. In the Taeping rebellion his military knowledge and skill enabled him to protect successfully the American interests at Shanghai, and drew from the American Minister to China the enthusiastic remark: "Culbertson, if you were at home you might be a major-general." "No doubt," he replied, "I might. Men I drilled are in that position;" and he named them—Sherman, Van Vliet, Tower, Thomas, Newton, Rosecrans—and he might have added, Lyon, Reynolds and Grant. "But," he said earnestly, "*I would not change places with one of them. I consider that there is no post of influence on earth equal to that of a man who is permitted to preach the Gospel to four hundred millions of his fellow-men.*" Soon after he fell at his post, dying unknown by his country, unhonored beyond the little circle that knew his worth. His comrades and pupils live crowned with a nation's honors, or have died to be remembered by a nation's gratitude and veneration. And is this the end? No! History is not yet finished; the account has not yet been made up; the final decision has not been rendered. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." May this, my brother, be your work and your reward.

AWAITING TIDINGS OF STANLEY.

THE reports thus far received from Africa concerning Henry M. Stanley are sufficient to encourage hope for his safety, but they do not give the assurance that we long for. It is a very significant fact, that the interest of the entire Christian world centres upon one who but a few years ago was known only as the adventurous correspondent of the New York *Herald*, who had gone into the heart of Africa in search of the great Christian explorer and missionary of the Cross, David Livingstone. His career is a striking evidence of the working of Divine Providence in the evangelization of that great continent, which has anticipated the saying of the distinguished French *savant*, that during the twentieth century Africa would be the cynosure of the world's gaze.

Stanley found Livingstone, whose consecrated work has made him the world's hero, and whose example and influence led Stanley to worship and serve the same Divine Lord to whom Livingstone's life was devoted. The pathetic interest which once waited for tidings of Livingstone, now eagerly scans every scrap of news which will throw light upon the welfare of Stanley. He is the object of profound Christian concern, and the whole world pays the tribute of its love to that in which the hope of Africa's evangelization lies.

FRESH MARTYRS IN UGANDA.

FROM the very beginning of the English Church's mission in Uganda the Arab propagators of Islam and slave-dealers have been its bitter enemies. They used every effort with King M'tesa to persuade him to crush the mission and kill or banish the missionaries, and the vacillating policy of this king was owing to their machinations. In the last years of his life, however, he was the firm friend of the mission,

When M'tesa's evil-minded and despotic son Mwanga ascended the throne he lent a ready ear to the persuasion of the Arabs, especially as he had a grudge against one of the missionaries for refusing to grant a very unreasonable request. As our readers know, he slew or burned a large number of the native Christians, and banished all the missionaries except Mr. Mackay, who was very useful to him as mechanician and architect. It was at the instigation of the Arabs that this king ordered the slaughter of Bishop Hannington and his travelling companions, as we are assured by Bishop Smythies of the Universities' mission.

When this wicked king was deposed, as lately described in the daily press, by the members of his body-guard, whose death he was seeking to bring about, and by others, a brother of Mwanga's was made king, and he, being friendly to the Christians, gave some of the offices to them. This incensed the Arabs, who themselves became the slayers of many of the followers of Christ, and the missionaries had to escape for their lives into the country to the south of Uganda.

Uganda is now under the control of these intolerant and sanguinary Arabs; but let us hope and pray that their power may be short-lived, that peace may soon come to this distracted country, that the remnant of the much persecuted native Church may be sustained and blessed, that they may soon see better days, and large accessions to their number.

UNDENIABLE PROGRESS.

At a recent meeting in London, the Archbishop of York referred to the Lambeth Conference, and said that in the year 1878 it had been just possible to get one document signed by 100 Bishops, and added:

When ten years later we mustered 145 Bishops, surely that is a very significant fact. It is a wonder to me, with such evidence in our midst as to the undeniable progress of missions, that we have been talking lately such a quantity of "stuff" about missions. I am quite sick, for my part, of having to say so much about it, for I cannot bear to follow the discussions into a debtor and creditor account in a ledger, showing the number of converts we have bought with our money. I think it is quite absurd to talk about the failure and mismanagement of missions.

At a late meeting on behalf of the Society for the Propagation of the Gospel, the Bishop of Durham made the following statement:

There are now fourteen African Bishops. Not one of those dioceses existed till her Gracious Majesty had been on the throne fully ten years. There are nineteen sees in British North America, and only two of them were in existence at the commencement of this reign. There are now thirteen Australian sees, and the first of them was created just about the time her Majesty ascended the throne. There are eight sees in New Zealand and the Pacific islands, and not one of them existed at the commencement of the reign.

DISTRESS IN CHINA.

THE Rev. S. C. Partridge, of Wuchang, under date of December 10th, sends "an account from a thoroughly reliable eye-witness of how our poor people in northern China are suffering this winter. They are out of our ecclesiastical jurisdiction, but that does not interfere with our deep interest in all that concerns them during this season of hardship." This account, which is

from the pen of the Rev. Dr. Nevius, of the Presbyterian mission, reaches us too late for insertion in this number, but the sum of it is, that in the Province of Shantung the floods of last summer destroyed the crops, and in a plain occupied by a million and a half of people dependent upon the products of the soil there is practically no food. Dr. Nevius writes: "Death by starvation is staring these poor people in the face. All the roads radiating from this region are thronged with refugees, who are generally able-bodied men and women and children . . . The saddest cases are those of refugees returned back again after finding it impossible to gain subsistence by begging. We met a man pushing his wheelbarrow, which was drawn by his wife and little boy. On the barrow were seated two sick women. They were going to their desolate home to die." Contributions for the relief of these sufferers sent to our Treasurer, will be forwarded immediately.

BRIEF MENTION.

THE *Southern Workman*, published at the Hampton Institute, in Virginia, says: "We have been greatly interested in looking over the annual report of the work done by the Episcopal Church in southern Dakota, under Bishop Hare, and seeing how wonderfully the little churches have done in regard to missionary work. White friends can learn a lesson from Indians in this respect even now. The report goes into detail, giving the name of the church or chapel at certain agencies or Indian camps, the names of president and secretary, usually Indian women, and the amounts donated for certain purposes. Besides raising money for their own churches these Indians have contributed regularly to the support of native clergy, Foreign and Domestic missions, and to Colored and Indian missions. It is interesting also to note that the amount given toward Indian missions does not exceed that given to the Colored. This money is from mite-boxes, showing that the people and not the societies have made the arrangement. The total amount raised by these Indians is \$1,063.64, a very large sum when you consider how very poor these Indians are."

BISHOP HOLLY writes of the political troubles now agitating Haiti, and which are fully described in the American papers, and says that unless a reaction takes place on one side or the other of the contest, the civil war will continue for an indefinite time. The complicated condition of affairs in the island makes it impossible at present to offer any intelligible conjecture as to what will be the final solution of the difficulty. "Meanwhile," concludes the Bishop, "we know that the Lord God Omnipotent reigneth; that He will make the wrath of man to praise Him, and that the remainder He will restrain. Hence, knowing in Whom we have placed our confidence and Whose servants we are, we feel no alarm for the future of our work. 'Patience and Perseverance' is our motto."

MRS. WILLIAM GAMMELL, of Providence, has given \$50,000 to build a church at Olneyville, Rhode Island, as a memorial of a deceased son. Mr. J. J. Astor has given \$150,000 for the erection of a new building for the Cancer Hospital in New York, which makes \$300,000 in all which he has contributed to that object. The late Mrs. Gen. Cullum left by her will \$50,000 for the erection of a chapel for the hospital. Mr. John Ward Noble, of Anniston, Alabama, is building a church at a cost of \$75,000, as a memorial of James and Samuel Noble. Mr. George Bliss, of New York city, has built a chapel for the City Mission on Blackwell's Island, at a cost of \$75,000. The Rev. Dr. C. F. Hoffman is building a church for the parish of All Angels, New York city, at a cost of \$200,000. Roswell P. and Anson R. Flower are to build a church for Trinity

Pariah, Watertown, New York, at a cost of \$55,000. Miss Mary Garrett, of Baltimore, is erecting a building for the higher education of girls at a cost of \$200,000. Such tributes as these are of priceless value.

IN Trinity Church, Newark, New Jersey, the work of Domestic and Foreign Missions is prosecuted by the women's missionary association of the parish. The money is raised by individual subscriptions from members of the parish, who are called on annually, or quarterly, for pledges and contributions. Once every month, at some Sunday morning service, a sermon is preached on the work of the Church in other lands.

THE Rev. Edward Abbott, of Cambridge, Massachusetts, contributed to the Christmas number of the *Churchman* a suggestive scheme, whereby a Missionary Bishop might make the most of his itineracy in an extended jurisdiction, where towns are springing up on the lines of railways, but where the facilities for holding services are the poorest. He suggests, that as there are directors' cars, paymasters' cars, and construction cars, so there might be a Bishop's car in which he and his wife (he must be childless) might live and move from place to place. The car should be fitted up so that it may be readily converted into a chapel and the people in the village gathered in for worship and counsel. The idea is novel, but not revolutionary, and in a country of magnificent distances and quick development the conditions are such as to require modern methods. There might be stranger things than for a Bishop to occupy a moving palace, a home and chapel on wheels.

AMONG the strongest words called out in defence of Foreign Missions of late are those of two laymen of our Church. The paper read recently before the Church Club of New York by Mr. A. A. Hayes and published in the *Churchman*, is admirable, and no less excellent and striking is the communication by Mr. Arthur Ryerson, of Chicago, in *America* for January 10th, in reply to an editorial in that paper.

WITH OUR CORRESPONDENTS.

A RECTOR in the Diocese of New York writes: "I have been much impressed by the report of the scantiness of the salary of some of our faithful clergy in the Carolinas and elsewhere, and beg to say that I think your plan of an Augmentation Fund a capital one. Put me down for forty dollars a year, to be paid quarterly."

A CLERGYMAN in the Diocese of Easton, in sending an Epiphany offering for Foreign Missions from his church, says: "The sum is very small, but so is our church." He receives but \$300 a year for serving two congregations, which, he says, is all they are able to pay. "The vestry have decided to turn over the offerings of the parish to me, which I intend to buy a horse with, though it may take two years to do. I thought I could better part with this sum than use it for carriage hire in calling on my parishioners in the country."

TWO CENTENNIALS.

TO THE CHILDREN OF THE CHURCH:

THE last day of April this year will be a grand holiday. In every part of our country there will be ringing of bells, firing of cannon, flying of the stars and stripes, and great joy through all the land. It will be best of all in the great city of New York, for people will be there from every state, and crowds will flock in from all the country about and fill the streets of the city. The vessels in the harbor and the public buildings will be decked with bunting; flags and streamers will fly from every flagstaff; regiments of soldiers will

parade the streets, and it will be a grand gala day. Do you know what it is all about? Let me tell you.

Just one hundred years ago on that day the first President of the United States was inaugurated, and that happy event will be celebrated on the centennial anniversary, which will be April 30th. Early in the morning there will be jubilee services in the churches, and at old St. Paul's, in Broadway, where President Washington worshipped on the morning of the day that he was inaugurated as the first President of the United States, the service will no doubt be very interesting indeed. Only those who are fortunate enough to have seats reserved for them and to be specially invited will be able to get inside of St. Paul's Church for that service.

I wish now to tell you of another celebration, and if you will read the certificate which is made the frontispiece of this number of *THE SPIRIT OF MISSIONS* you will find out what it is.

Before the Revolution our Church was a mission of the Church of England, but when the United States became an independent republic our Church formed itself into an independent national Church. In the year 1789 the House of Bishops and the House of Clerical and Lay Deputies first met as the General Convention. This year, then, is the one-hundredth anniversary of that event, and the General Convention which is to meet in New York city next October will celebrate its centennial, and so it is called the Centennial General Convention. Thus, you see, we are to have this year a national and a Church centennial celebration.

You will hear a great deal about the national centennial as the day draws near, for the papers will be full of it, but I wish you especially to think of the Church centennial, and to do something about that. Our Church was a mission of the Church of England, but it is now a missionary Church and sends out missionaries to plant the Church in all parts of our country and in heathen lands. Every boy and girl, as well as every man and woman in the Church, is expected to give money as they are able to support the missionaries and to tell the story of God's love for the world. One way of gathering money for this work is by the Children's Lenten Offering. During Lent each year the boys and girls are to save their pennies, and then at Easter to send them all together as the Children's Offering to the Treasurer of the Missionary Society.

Now, this year, because it is the centennial year, we purpose to give a certificate to every one who contributes to the Children's Lenten Offering of 1889. If you will read the certificate you will find that it says that the name of the person who receives one of these certificates will be reported to the Centennial General Convention as a contributing member of the Missionary Society. We wish every boy and girl in the Church to have one of these certificates with his or her name written in it. The certificate will be printed in blue ink on beautiful thick paper, with a gold border around it, and we have ordered so many that every one who chooses may have one. Whether you give much or little you will be entitled to receive a certificate at Easter.

Look at it, and you will see that there is a place for the name to be written in, and a place for your teacher and your rector to sign their names, so that, when it is filled out, it will be worth keeping, and maybe you will think it worth while to frame it and hang it on the wall of your room.

If you should wish to see one of the certificates just as they will be given to the children, look at the frontispiece this month. What a long list it would be if we should have the names of all the children of the Church to report to the Centennial General Convention, and what a splendid thing it would be for that convention to have a complete roll of the boys and girls who are to carry the Church forward in its second century in America!

WM. S. LANGFORD,
General Secretary.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

COMMISSION ON WORK AMONG COLORED PEOPLE.

THE Commission held a stated meeting in its office at Washington, D. C., on Monday, November 12th, 1888, with Bishop Dudley, of Kentucky, in the chair. On motion, the Bishop of Kentucky and the Bishop of Maryland were appointed a committee to present to the Missionary Council, then about to meet at Washington, the report on theological schools for colored students, in accordance with the resolution of the last Missionary Council.

The Bishop of Kentucky read a letter from the Bishop of North Carolina, in reference to his disbursement of a part of the appropriation to his diocese for educational purposes.

On motion, the Commission approved the disbursement of the Bishop of North Carolina.

The general secretary presented letters from the Bishops of East Carolina, Georgia, Maryland, South Carolina, Virginia, and West Virginia, with schedules of proposed disbursements for educational purposes—all which were approved.

Nominations of missionaries were received from the Bishops of East Carolina, Georgia, South Carolina, Texas, Virginia, and West Virginia, and approved by the Commission.

The quarterly report of the general missionary, the Rev. W. H. Wilson, was read and approved.

A memorial was received from a conference of clergymen actively engaged in work among colored people, signed by the Rev. J. H. M. Pollard, chairman, and the Rev. G. F. Bragg, Jr., secretary, suggesting that the Commission raise, if possible, "a special building fund, from which allowances may be granted in establishing missionary stations, to be used as centres of missionary activity, in the various communities where

they may be inaugurated." On motion, the memorial was referred to a committee, consisting of the Rev. Dr. Newton and Mr. John A. King, with instructions to report at the next meeting of the Commission.

The general secretary was requested to send a letter to the Bishop of Florida, expressing the sympathy of the Commission with him in his sickness, and in the sorrows that had fallen upon his diocese; its devout thankfulness and admiration for his Christian heroism, and its deep regret at his necessary absence from this meeting.

The chairman of the Commission and the general secretary were appointed a committee to prepare a minute in reference to the death of Mr. J. J. Daniel, a member of the Commission. The following was reported:

The Commission would place on record its sense of grievous loss sustained in the death of Mr. J. J. Daniel, of Florida, since its last meeting.

The comprehensive grasp he held of the great duty committed to this Commission, the marked devotion he had already displayed to the cause of the Catholic Church, his manly contention that it is the home, the rightful home, of all men—these qualifications had caused thankful happiness to his brethren in the prospect of many years of fruitful labor for the elevation of the ignorant and the degraded. But the One Father has called him home, this man, in our view, so necessary to the accomplishment of the results we believe to be His will. We bow our heads in submission, hearing anew the voice declaring, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." We give thanks for the good example of this, God's servant, who has departed, as we believe, in the confidence of a certain faith. We give thanks that in his death, as in his life, he was enabled to glorify the Christ. We record our prayer that we may follow him even as he did follow the Master.

The thanks of the Commission were extended to Mr. J. C. Bancroft Davis for his generous gifts toward furnishing the office.

The Commission adjourned, to meet on the first Thursday after the Epiphany, January 10th, 1889.

The Commission's printed official report of the meeting, from which this brief abstract of its most important proceedings is taken, gives a valuable statement of the dioceses and points within them in which active work among colored people is being conducted. The list of dioceses, as there published, is as follows: Alabama, East Carolina, Florida, Georgia, Kansas, Kentucky, Louisiana, Maryland, Mississippi, Missouri, Nebraska, North Carolina, South Carolina, Springfield, Tennessee, Texas, Virginia, and West Virginia.

INCREASED OFFERINGS FOR THE WORK.

Since the November meeting of this Commission was held we have received for publication a copy of the following letter:

"The Right Rev. Dr. Dudley, Chairman of the Commission on Work among Colored People.

"MY DEAR BISHOP:

"As the time approaches for the Epiphany meeting of the Commission, I venture to suggest the importance of adopting some plan for bringing before the Church distinctly and forcibly the very great need of *increased offerings* for the Church's mission among colored people.

"The appropriations for this year exceed the appropriations for the last year by more than \$10,000. The amount received each month has not reached the amount required. It would be deplorable indeed if the Commission should be obliged to cut down the diocesan appropriations. The Church cannot afford to *fall back* in the work being done among the colored people. There is not only opportunity but pressing demand to go forward and enlarge the work, and I cannot but feel that when the need is known by the Church, the means will come.

"With the appropriation from the Board

of Managers, there will be sufficient money to make the payments for the second quarter, with a balance toward the third quarter. It will be necessary, however, to raise a little over \$9,400 before the 31st of August to meet the appropriations already made, and there are earnest appeals from other points, to be laid before the Commission at the next meeting.

"How shall the money be raised? Can not some effort be made to get the parishes throughout the Church to *pledge* a certain *minimum* amount annually, for the work of the Commission, at least for the present and until the work is more firmly established? If this should be done generally, the amount from each parish need not be large. With such pledges, sent to the general secretary, the Commission will have a basis on which to make appropriations, and will know how to respond to special applications.

"With regard to the already fixed amount to be raised before the 31st of August, may we not hope that, as soon as the need is known, there are parishes sufficiently interested to come forward at once with pledges of \$50, or \$100, to be paid in three and six months, and provide the amount?

"I would further suggest that it would be very helpful if we could know of *white* clergymen who will hold themselves ready to take work in the missions to colored people. Several applications have been made by some of the Bishops for white clergymen to take charge of missions in their dioceses, and at the present time, at the request of one of the Bishops, I am looking for white clergymen for two very important stations.

"Faithfully yours,

"JAMES R. HUBARD,

"General Secretary.

"Office of the Commission, 450 Pennsylvania Avenue, Washington, D. C., January, 7th, 1889."

WESTERN TEXAS NEEDS.

SINCE my return from the East, where I had the pleasure of meeting a number of the friends of Western Texas, from whom I received many treasured evidences of their continued interest in this jurisdiction, although no longer under the care of him for whose sake they first learned to love it, I have gone over some very important por-

tions of the field, in regard to which I would like the general Church to be informed. Before going into this, however, I want to say for the encouragement of our friends, that I consider the condition of the jurisdiction very encouraging. We have now fifteen resident clergymen, and two that have recently come to us from the min-

istry of other bodies of Christians, and who are acting as lay-readers, licensed to preach. With two exceptions, which I shall mention, every place where we have as many as six members, has at least a monthly service. Besides, the class of men we have is such as to give good promise of successful work, and I believe the most of them are going to stay. For these benefits I do most heartily give praise to Almighty God, not forgetting that it is largely through the agency of His faithful servants that these results have been accomplished. May He remember them, when He maketh up His jewels!

I will first speak of Lavaca, on the Gulf coast, near where the old town of Indianola once stood, and which was twice swept away by flood, drowning many of the inhabitants, and utterly destroying the property of the survivors. We had a church there that cost \$8,000, but it was carried away into the sea and the rector was drowned. The people of Lavaca are the remnants of this town. By the liberal gift of \$500, pledged by a lady of Savannah, Georgia, who heard me make these statements in Grace Church, New York, I shall be able to put up a church there at once. The peculiarity of the situation there is this: There are three places in the country where we hold services, and *we are the only body of Christians*, excepting a congregation of negroes, ministering to the people. I do not suppose that another place on earth could be found where such is the case. It is for this Church the banner county of the world. Is not, then, the honor of this Church pledged to the support of this work, so as in a fair field to demonstrate that she can satisfactorily minister to the spiritual wants of the people? Can she not prevent the evils, everywhere else the results of sectarian division, by providing amply for the religious needs of the people? I would like to try the experiment. I think if some one would give me \$500 I could do it for one year. At present our missionary has three large counties under his charge, and can only get to this place once a month, and to one part of it, where he baptized seventeen persons, descendants of Lutherans, two or three times a year.

There are two other portions of the jurisdiction still unprovided for. I am now in the midst of one of them. It is north-western Texas, embracing the places on

the Texas Pacific and the Southern Pacific railways. From Midland on the former to Sanderson on the latter is a distance of about 500 miles. We have a few members at nearly all of the little towns, none of which are over six years old; and excepting once a year when the Bishop comes, the voice of their mother is never heard. It is really pitiful to see how the two or three even, with poor lights and bad print, want to begin at "Dearly beloved brethren" and go right through to the end, for it reminds them, as nothing else does, of the old home, and perhaps the sweet voices of sainted ones in Paradise. It will take \$400 to pay a man's travelling expenses, and another \$600 to keep body and soul together. The man must be one willing to be like a Missionary Bishop, and have no home, but to be a wanderer all his days, and either have no family or else leave them in the hands of the Lord to look after. Do I ask too much of this Church, with its millions, to give me the \$1,000 for this work, so as to do it ere it be too late?

I am now writing from the house of a faithful woman, who has kept up a Sunday-school here for three years, and also reads the service Wednesday evenings for the few that gather together to join with her. But space will not permit me to write all that is in my heart to say.

There is one more field in the northern part of my jurisdiction embracing four large counties, in each of which we have a few people, but they only hear the voice of the Church once a year. You must remember that all of this country has only been rescued from the most savage of Indian tribes within the last ten or twelve years. These people are just where your ancestors were 200 years ago. Now that you have been so long blessed with a Christian civilization will you withhold from your brethren the means of laying the foundations of a like civilization for themselves? I need \$500 for this work, and a consecrated man to do it. It is 200 miles around; all of which has to be travelled by private conveyance. I have the money for the horse, and I know some one will give the buggy or buckboard as soon as the money and the man are ready.

If I can get these three things and Elliott Memorial Hall, to educate the young women, I shall consider that the Church has sufficiently provided me with machinery for

the work, and will have a right to expect a good account, which, with a continuance of God's blessing, I will promise to give. But now it is like having the tale of bricks required, without the straw, or expecting a harvest with only Mexican or stick plows to break up the fallow ground with. To sum up, I need \$500 for Calhoun county; \$1,000 for all of northwestern Texas, on the two Pacific railways, and \$500 for Mason, Llano, San Saba and Brady, and

\$10,000 for Elliott Memorial Hall, that to be given but once; the other for several years until the work is developed: in all \$12,000. Do you say that is a great deal to ask? Yes, it may be; but not much for this great and rich Church to give. So said the great Alexander to one who asked for a princely sum at his hands.

J. S. JOHNSTON,

Missionary Bishop of Western Texas.

MISSIONARY INTELLIGENCE.

KENTUCKY.—The Church of Our Merciful Saviour, Louisville, of which Bishop Dudley is rector, and the Rev. Giles B. Cooke, pastor, is a colored mission which gives a forcible and practical illustration of the power of the Church to influence the African race. The work was originated by the Rev. John N. Norton, D.D., who supported it until his decease and whose widow has since contributed largely to its support. In January, 1886, when the Rev. Mr. Cooke entered upon its pastorate, the mission had 34 communicants. Since then, 151 communicants have been added, 118 by confirmation and the rest by transfer; and 24 having been lost by death, removals and transfers, the present number is 161, being 41 males and 120 females, including 38 heads of families. Out of the 161, about 116 are active in their religious duties and as contributors to the support of the mission. During the same period 184 persons, young and old, were baptized.

Before the year 1886, the thirty-four communicants contributed about \$10 monthly. Since then, the offerings of the congregation have steadily grown, and in the year 1888 they amounted to \$55 monthly, or \$660 for the year, for the ordinary purposes of the mission, and \$277 in addition for other Church purposes, memorial windows and repairs; in all \$937.

The Sunday-school has 10 teachers and about 100 pupils, the infant class numbering about 40.—*The Churchman*.

SOUTH DAKOTA.—A prominent feature of the Indian work in South Dakota has been the use of native helpers, especially as lay catechists. An interesting event at the Indian convocation held at Pine Ridge

Agency last October was the admission to the work of catechists of three young laymen who had proved their usefulness by the practical test of work done. The service used was that set forth by the Bishop several years ago and, while very simple, was very impressive and to the point.

First, the clergyman under whom the candidates were to work presented them to the Bishop with the words, "Right Reverend Father in God, I present unto you these persons to be admitted catechists."

Then followed prayers, of which this was one:

"O Almighty God, who bestowest upon all grace sufficient for their work, and givest to every man of Thy Spirit to profit withal, we pray Thee for this Thy servant. Give him self-control. Deliver him from the vain conversation of the world. Protect him from the snares of the devil. Enlighten his mind. Fill him with reverence and godly prayer, and make him a vessel unto honor, sanctified and meet for Thy use, and prepared unto every good work; through Jesus Christ, our Lord. Amen."

The candidates then knelt and the Bishop handed each a Bible saying: "Take this Book, and be thou a reader of the Word of God." He then handed each a Prayer Book saying: "Take this book. See that thou offer the sacrifice of prayer and praise with reverence and godly fear." Then followed the Blessing, and the service closed.

The licenses given the catechists are printed in both the Dakota and the English languages, and describe in simple words what the catechist may and what he may not do. The official dress of the catechist is the ordinary black cassock.

Statistics of the Jurisdiction.—*The Church*

News, Bishop Hare's official organ, says in a recent issue: "The Bishop with joy calls the attention of the clergy and people to the results of their efforts as shown in the two tables below. The increase is most gratifying and would be more so were the Bishop able to get reports from all the clergy:

SUMMARY OF STATISTICS—1886-1887.

	WESTERN DEANERY	EASTERN DEANERY	TOTAL
Clergy	16	16	32
Parishes and Missions..	42	33	75
Baptisms—Infants.....	310	23	371
“ Adults.....	204	23	227
“ Total.....	514	84	598
Confirmed.....	148	50	198
Ordinations.....	1	1	2
Communicants.....	936	692	1,628
Sunday-School Scholars	1,070	521	1,591
Contributions.....	\$ 1,551 60	\$10,652 03	\$12,203 63

SUMMARY OF STATISTICS—1887-1888.

	WESTERN DEANERY	EASTERN DEANERY	TOTAL
Clergy.....	15	17	32
Parishes and Missions..	43	32	77
Baptisms—Infants.....	421	142	563
“ Adults.....	205	46	251
“ Total.....	626	188	814
Confirmed.....	277	91	368
Ordinations.....	1	3	4
Communicants.....	1,321	698	2,019
Sunday-School Scholars	1,162	671	1,833
Contributions.....	\$ 1,977 00	\$31,55. 00	\$33,558 00

"This summary would be a great deal more complete and a great deal more creditable if in every case the minister in charge would take pains to make record of all money raised by the women's societies, and if these societies would make it a point always to report to the minister what they have done."

Ordination of Two Indians.—Two Dakota Indians, who have been candidates for the Ministry for ten years, and have been during that time thoroughly tested, were admitted to the order of Deacons by Bishop Hare during the fall. The first, ordained at Pine Ridge Agency, was William Saul. Besides the testimonials required by the Church, he brought with him from the commandant of Hampton Institute, where he spent a winter some years ago, this witness to his character: "He is a splendid fellow, steady and thoroughly faithful and reliable. A good solid Christian, whose influence has been a powerful aid to me during the past winter. I shall be very sorry indeed to part with him." And the United States Indian agent at the Santee Agency, where Mr. Saul had been working as a catechist, commended him to

his colleague at Rosebud Agency (where the new Deacon is to work) as "a reliable and industrious man, in whom he might have full confidence."

The other candidate was George Paypay, who was ordained in St John's William Welsh Memorial Church, Cheyenne River Agency. He was one of the two catechists who went to the rescue of the Cheyenne River mission when, about the time of the Custer massacre, the missionary at St. John's was shot by an Indian from the hostile camp. The Christianized Indians feared the hostiles as much as the whites did, and Paypay was once heard describing pathetically his alarm and that of his wife, when he received a letter from the Bishop calling upon him to start off for the orphaned mission, ten days distant, and hold the terrified flock together. As he travelled, party after party of Indians told him of the fury of the hostiles; but when his heart sank, he repeated again and again the words, "I am not alone, my Father is with me," and thought within himself, "My Saviour has gone before me. My Father is over me. The Holy Spirit is after me. Why should I fear?"

WYOMING AND IDAHO.—It has been very gratifying to the Bishop to find throughout his field of labor a commendable spirit of self-reliance on the part of his people in the matter of sustaining religious services and building churches. To do all in their power to help themselves and co-operate with the Bishop in his efforts to extend the Church's influence, has enabled him to double the number of his clergy and provide for the erection of several new churches. No greater calamity can befall a parish or mission than to get into the habit of depending on outside help to furnish their spiritual food. Even the services of God's Church cease to be appreciated when they cost us no effort or self-denial. To receive liberally and give churlishly means spiritual paralysis, if it does not mean spiritual death. Blessed are they who stand upon their own feet!—*Wyoming and Idaho Mission.*

THE *Christian Register* (Unitarian) says: "We believe that no Church is addressing itself so earnestly to the work of carrying Christianity to the common people as is the Episcopal Church."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

ANNOUNCEMENTS.

Africa.—Acting for the Missionary Bishop of Cape Palmas, the Board of Managers, at its meeting, January 8th, appointed Edward J. Tucker, M.D., missionary physician at Cape Mount. Dr. Tucker is a graduate of the medical department of the University of New York. He was for seven years a medical officer of the Home for Incurables at Fordham, New York, and for the last two years has been connected with the Hudson River State Hospital, at Poughkeepsie. Dr. Tucker, with his wife and child, sailed from New York, by the steamer "Britannic," on Wednesday, January 16th. At noon of that day a farewell service was held in Grace Church Chantry, where an address was made by the Rev. Dr. Huntington, rector. The doctor and his family will spend two or three weeks in England, visiting relatives, and then proceed to Liberia.

—At the same meeting the Board approved the Bishop's appointment of Mr. Tom D. Hillman as a lay-worker at Cape Palmas.

China.—The Rev. Arthur H. Locke and family, on leave of absence because of the failure of Mrs. Locke's health, left Hankow on the 11th of November last. They sailed from Shanghai, by the P. and O. steamer "Ravenna," on the 19th of that month, and reached Marseilles on the 22d of December.

They journeyed thence by easy stages to England, arriving in London on the 9th of January. They sailed from Liverpool by the Cunard steamer "Servia" on the 12th, and arrived at New York on the 21st. After resting for two or three days, they proceeded to the residence of Mrs. Locke's mother at Saranac Lake, New York. Mrs. Locke's health has greatly improved during the journey.

—Bishop Boone and family have removed from Shanghai to Hankow. The Bishop has taken up the Rev. Mr. Locke's work there. His first letter from Hankow was dated December 3d, 1888. Address "care of U. S. Consul, Hankow, China."

Japan.—The Rev. and Mrs. Joseph M. Francis, *en route* for Tokio, have been heard from at San Francisco: their steamer, the "City of Peking," sailed thence January 15th.

Haiti.—Miss Alice Baker has resigned her position as teacher at Port-au-Prince. On the 20th of December, 1888, she was united in marriage with the Rev. Alexandre Battiste, by the Bishop of Haiti.

—At the meeting of January 8th, the Board approved the appointment by the Bishop of Miss Julia Baker as teacher, to succeed her sister, from February 1st, 1889.

CHINA.

ST. JOHN'S COLLEGE AND SCHOOLS.

THE Rev. Francis L. Hawks Pott, in his annual report to Bishop Boone as examiner of St. John's College and Preparatory Schools, says: "On the roll of the schools there have been seventy-four names, though only sixty-nine have been in actual attendance. We could increase our numbers easily to eighty, but it is wiser to keep the number

restricted. In all there are twenty-five Christian boys, and our effort, of course, is to be especially careful in the training of these.

"Among the pay boys we have at present three classes: those who pay five dollars a month, those who pay three, and those who pay two. Among the others the rule is to get them to pay what they can, so that

the number of entirely free boys is comparatively small.

"Now for a word about our teachers: Of our three teachers of the Chinese studies, classics and 'scriptures,' one, Mr. Tae, is a Christian, and has succeeded this year in gaining his *Sin dzan* (first) degree, so that we are proud of having a Christian scholar, and look forward hopefully to the time when all our teachers will be 'degree men,' and yet at the same time Christians. The other two teachers, although not Christians, are very favorably disposed toward us and our teaching, and place no obstacles in our way.

"In the conduct of the Chinese studies Mr. Thomson instituted a new departure which, I think, will have good effect. It was the setting apart of a day every six weeks for an examination; so now instead of waiting until the end of the term for their review and examination, they are examined several times during the course of the term, and thus we are able to see whether they are making advance, and being kept up to the mark. To the study of the Scriptures we are trying to pay especial attention. On Sundays Deacon Koo comes over from Tsung Zu, and questions two of the classes on their week's work. I have a Bible-class, half in English, half in Chinese (reading the English text, explanation in Chinese). And Mr. Koh also kindly volunteers to take a Sunday class. On Thursdays in the afternoon, I call about fifteen of the boys to me, taking them class by class, hear them and question them as to the meaning of the text . . . On the whole I have been pleased and made happy by seeing how well they took hold of the history of our Lord's life, and the central teachings of Christianity.

"Now to pass on to our English department: In my report last year on the English examinations, I took occasion to say that the English was of great benefit in every way. So far I have seen no reason for changing my opinion. Those boys who have advanced a little in English are the best thinkers, the most unprejudiced, and in many ways the most reachable. Miss Spencer has conducted her classes in her usual admirable way, but I will leave to you the fuller description of the English work, as you, I believe, are going to write the report of the English department this year. I

myself have taught an hour a day in English for the sake of getting better acquainted with my first two classes. Mr. Koh and Mr. Tsang, the two native gentlemen, assistant teachers in English, have done faithful and steady work, and taken great pains with their boys.

"As to western sciences, or to use more humble language, western rudimentary science, three of our last year's divinity students have been advanced to the position of teachers; teaching arithmetic, algebra, geography, history, etc., in the afternoons. The examinations in those departments have not as yet taken place, so that we cannot speak certainly as to the results. To my lot has fallen a class on Wednesday afternoons on the 'knowledge given us by our five senses,' and I have enjoyed teaching to my boys a little of the wonders of our bodies. Dr. Boone has kindly lent me some models of eye and ear, so that I hope they will understand in a simple way, the construction of these wonderful organs of their bodies. We cannot do all we would in this department, for the time is not yet come for advanced scientific teaching. We will keep on with the rudiments until the day comes for better things.

"Let me again return to speak of the matter of religion. My term of office opened most auspiciously by two boys coming forward, and expressing themselves as desirous of being baptized. Soon afterward two others also came to speak to me on the subject. Three have been under instruction for over two months now, but I have been only able to baptize one on account of the refusal of the parents to give their consent. Letters exhorting them, and private interviews with them have all been of no avail, and so the only thing to do is to wait until the boy is old enough to decide and act for himself. The general feeling among the students is, I think, a very good one, and I have rarely seen any attempt to ridicule Christianity, and then it was more from thoughtlessness than from any serious intention. . . .

"Our boy choir has also been instituted. Eleven boys, all Christians, practise twice a week, and sing at the Sunday services. They are keenly alive to the honor of wearing their cottas and sitting in the chancel, and, as far as conduct goes, certainly are the most exemplary of choirs. We have had our photographs taken, and copies have been sent

home. Of course, our aim is to get as many of the boys as we can to take part in the conduct of the services, being sure that thus we will arouse and increase their interest.

"Finally, as to play: The Church has arrived at last at that stage of growth when she is able to recognize that the organization of pleasure clubs, etc., has a large share in getting a hold on her children; that she must see after their recreation, as well as after their religious instruction. So we have an archery club which exercises one evening every week; we have two dumb-bell clubs, exercising on alternate nights throughout the week. It is but a beginning. A great

point is gained, however, if we can teach the Chinese boy that he must not be ashamed of taking bodily exercise, but that he was intended by his Maker to have a strong, healthy body. Here I put in my plea for what we need very much—money enough to build a small room for a gymnasium, and to erect in it simple appliances for exercise.

"On Saturday nights, I have my weekly receptions, class by class coming to spend a few hours in play, and to be refreshed with the usual light refreshments. It has helped me very much in getting to know my boys."

JAPAN.

THE STANDING COMMITTEE.

THE Bishop has appointed the following gentlemen as the Standing Committee of the jurisdiction for this year: The Rev. Messrs. A. R. Morris, H. D. Page and J. T. Cole, Henry Laning, M.D., and Mr. J. McD. Gardiner.

MR. DOOMAN'S SCHOOL AT NARA.

The Rev. Isaac Dooman, writing from Nara on November 5th last of his work, says: "Our school was opened about two months ago. At present we have 127 pupils in both branches, namely, the day and night-schools. With the teachers and trustees about 140 persons are connected with them. The night-school was established for those who from any cause are unable to attend the day-school. Of the pupils fourteen are girls, from six years to eighteen. Of the boys about forty come from distant places. Some of them board with their relatives or friends; for the rest we have rented two houses near the school-house. These are in charge of one of the teachers, who is an earnest Christian, and have daily morning and evening family prayers.

"To my great delight the teacher yesterday came to my house and told me that they have started a pupils' Christian union for all those scholars who desire to become Christians, and those who have already entered the Christian fold. I teach three hours every day except Sunday, at present only English.

"Before very long I shall try to reconstruct the whole curriculum; but, of course,

this must be after we have secured a good new-fashioned building. We have secured the ground—about half an acre. The cost will be about \$300. It is the most commanding place in the city. Besides the \$300 we have about \$1,000 in our treasury. In our subscription book about eighty Japanese names have been entered as contributors, ranging from \$150 down to ten cents. We expect to raise more. Our prospects are very encouraging indeed.

"On Sunday the children come to my house for Sunday-school lessons. At first the heathen parents would not allow their children to come to any religious service; but after a short while their prejudice is removed, when they see the good influence that their children get. Several of the children are baptized; three more will be baptized after a short while, and one admitted as a catechumen."

ST. MARGARET'S SCHOOL, TOKIO.

Miss Riddick, in her last annual report of St. Margaret's School, says: "Last year our annual report began with an apology; this year it shall be with a thanksgiving. We cannot prize too highly the benefit of the personal influence and daily instruction of the teachers in our dear little school. To a casual observer very few changes have taken place during the year; but to those closely connected with and deeply interested in the work, the changes are such as to give us true joy. There has been a marked and very delightful increase in the earnestness of the Christian characters of the

teachers and girls. Two of the teachers, who are graduates of the Japanese normal school, and who came to us heathens, have become very sincere children of God, exerting a beautiful influence over their pupils; while the girls have awakened thoroughly to the importance of helping their associates, by example and precept, to understand the Gospel of Christ, each Christian girl retiring to her room every day, at twelve o'clock, to pray for the heathen women of Japan. It was their own thought and not suggested by us.

"One little incident may prove helpful and encouraging to those interested in our work in Japan. A short time before Lent it became necessary to reprove one of the girls for an act of deceit. This girl has considerable force of character, and although she had been trying for some time to lead a new life, she seemed to find it more difficult than her companions. The reproof evidently aroused all the bad feelings which she had tried to subdue, and the result was very disagreeable to several of us. After a time she confessed that she had not acted well and was sorry for her conduct; but the sullen gloom depicted upon her countenance plainly indicated that she was not happy. On the afternoon of Good Friday I heard a gentle tap on my study-door, and in reply to an invitation to enter, in came—I was about to say—this girl, but no, it was truly another girl. We have all seen a dark cloud dispersed by a sunbeam, and I can liken the transformation of her face to nothing else; it was positively radiant, and tears of joy glistened in her pretty bright eyes. She impulsively exclaimed, 'Oh Miss Riddick, I am so happy, I feel that God has truly forgiven me!' Need I say what a joyful Good Friday it was for both of us! Her deportment since shows that her repentance was sincere.

"There is another great cause for gratitude. Since April, 1883, when we first took charge of St. Margaret's School, some of us have been ready at any moment to fold our hands and say, with that complacency which even the best people feel when a predicted misfortune takes place, not 'I told you so,' but 'I knew it,' and yet five years have passed away, and no folding of the hands in self-congratulation, to raise them again in despair, for the thing that would not be unexpected and yet

would fill us with sorrow has not happened. Year after year we have been blessed with a true, good Christian woman as matron in the school, but so fickle is the Japanese character and so many disappointments have we experienced and heard of, caused by these very charming but most unstable people, we are ever on the lookout for those most necessary to us to prove themselves 'true Japanese.' Those who have been in our position can readily understand with what satisfaction this statement is made. At the end of five years Mrs. Komiya stands out clearly and distinctly as a true Christian, and is setting forth in her daily life, the combined characteristics of Mary and Martha. It seems a very short time since we first entered this building with nineteen girls, all supported on scholarships; very soon we had one paying pupil, the next year several more, and so on until we numbered seventy, but alas! as the lady principal was the only foreign teacher, and could not give them as many hours in English as they required, many of them left us, and went to the very excellently equipped Presbyterian and Methodist schools on either side of St. Margaret's. However, the attendance last year was more steady and more satisfactory in every way than it has ever been heretofore. The daily recitations have been exceedingly good, and the examinations very satisfactory. The receipts for the year were \$800, and we have a large surplus from our appropriation. Our closing exercises received many compliments."

NEWS OF THE MISSION AND THE EMPIRE.

A correspondent in Japan of the *Southern Churchman* says in a recent letter: "Mr. Page, with Miss Sybil Carter, has just made a tour of the country stations about Tokio. Miss Carter, with the aid of an interpreter, spoke in each place, drawing, it need not be said, crowded houses and *outdoors* each time. Her experiences will no doubt become the heritage of the Church at home, and she will lend new interest to the old stories about our work and to new stories too, for she is the first European woman that was ever heard, or perhaps seen, in some of these places. . . .

"The other day one of our mission boarded a street car on his way to a meeting. On tendering his fare to the conductor he was surprised to have it refused, and receive instead a low bow followed by the remark that

the conductor's wife was an attendant at one of the chapels, and himself much interested in the 'way.' 'But,' objected the fare, 'you will have trouble if you do not collect a fare.' 'Please allow me the pleasure of paying it myself, as this is the first time I have had the honor of your company.'

"Remonstrance was in vain and for the first time in his life, at home or abroad, the missionary enjoyed a free ride on a street car."

In a later issue of the *Southern Churchman*, the same correspondent says: "Politically speaking all of Japan is at rest and quiet. The closing of the year, though generally marked by some exciting episode, will probably pass this time without any. Count Kuroda, who succeeded Count Ito as president of state, is quite popular with the liberals, and has enhanced his popularity by enforcing more strictly the treaties with respect to foreigners, so that now a passport to travel or permission to live out of the concessions, is encompassed with as much red tape as possible.

"We cannot tell you how ardently all Japan (that is all who think) are looking forward to the parliament of 1892. The Tokio politicians of the future can now actually feast their eyes on the rising beams and timbers that will support the roof over the first constitutional assembly of Japan. With bated breath and keen anticipation they watch for every bit of information with respect to it. The privy council is met by the emperor frequently in consultation, though so far what is purposed is not told abroad.

"To every country it will be an experiment, if you please, worth watching, this granting to a people cradled and reared for 2,000 years in the most absolute of monarchies the right to rule themselves. And we may be thankful that the delay has given time for the seeds of Divine truth to bear fruit, and that without doubt among those who speak for the nation, will be some not ashamed to confess Christ.

"Bishop Bickersteth has returned from England bringing with him several additions to his corps of workers. All along the line we trust, God willing, the *Nippon Sei Ko Kai* (the Japan Church) will press forward to do its part in teaching and preaching.

"The Rev. Mr. Dooman, of our mission, who is at Nara, has added, with less difficulty than the rest of us one-tongued men, Japanese to the many languages he has in store, and is doing good work.

"The Rev. John McKim, in Osaka, has resumed the charge of the Chapel of the Holy Comforter, in addition to undertaking a large share of the evangelistic work.

"The girls' school in Osaka has overflowed its metes and bounds, and is waiting for the larger accommodations the new school, soon to be built, will furnish.

"The Bishop and Mr. Morris have about twenty divinity students at work, among them some very promising men. One is a young lawyer who gave up a salary of exactly five times as much as he now receives for his support as a divinity student. We want more such men."

HAITI.

MISSIONARY AND CIVIL AFFAIRS IN PORT-AU-PRINCE.

BISHOP HOLLY writes, under date of December 13th, that Miss Alice Baker is about to be married to the Rev. Mr. Battiste, and has therefore resigned the position of teacher of the school in Port-au-Prince, which she has held for some time past, as a missionary of this Society, desiring that her resignation as missionary teacher should take effect on the 31st of January. As Mr. Battiste's missionary work is in Port-au-Prince, Miss Baker purposes after her marriage to give all the personal aid in her power to advance the interest of the school, which now numbers fifty-nine scholars.

The Bishop also recommends to the Board

for Miss Alice Baker's successor as missionary teacher of this school, her sister, Miss Julia Baker, and the Board has made the appointment.

A SERIOUS LOSS IN LAST YEAR'S FIRE.

Bishop Holly writes from Port-au-Prince, under date of October 22d last, his hearty thanks for the special contributions which have been sent to him from this country in his privations from the fire of last year in that city. Up to October 8th he had received \$1,335. The Bishop says: "One of the greatest personal as well as official disasters of the fire here was the loss of parish, congregational and episcopal registers and papers, together with all my ordination papers, diplomas, etc."

MISCELLANY.

TOPICS FOR PRAYER.

- I. For the famine-stricken district in China; that merciful relief may be granted to the sufferers.
- II. That the children throughout our Church may be moved heartily to engage in the Lenten Offering for Missions.

"FOLLOWERS OF CHRIST."

I.

FORTH in the Spirit of the Lord
Go, and thy Saviour's message spread;
The world is weary in its sins,
Lo, all around, its idols dead.

II.

On every shore, in deep despair,
Men wait and watch the dawning light,
And hearts grow sad with hope deferred:
Awake! remove the pall of night.

III.

Shall countless millions pass away,
Their loud and bitter cry unheard?
Can misery's voice awake no zeal?
Can we be deaf to Christ's plain Word?

IV.

Come, let us think of Him who died
To ransom men of every race,
And bids us speed His Gospel on,
Till all behold His light and grace.

V.

Come, look upon the Cross of Love,
Read there the pattern of thine own;
For thee, for all men, He has died—
God's loving, well-beloved Son.
—*W. Mardon Beeby, in Missionary Chronicle.*

BISHOPS IN THE FAR NORTH.

TIME would fail me to tell the story of missions in North America; I should begin at Hudson's Bay, where Bishop John Horden has lived thirty-five years amid its solitudes and won every one of its Indian tribes to Christianity. I should tell you of the Bishop of Athabasca, whose home is within the arctic circle, who could not attend the Lambeth Conference because he could not go and return the same year. I should tell of my young friend, the Bishop of Mackenzie River, when I knew that he spent nine months each year travelling upon snow-shoes and three months in a

birch-bark canoe; that his people had no lands to cultivate, that the only way that he could carry to them the Gospel was to follow them in the chase, hunt with them, fish with them, lie down in their wigwams in his blanket, and always have waiting upon his lips the sweet story of the love of God our Father. I told him I wished he would give me his post-office address and I would send him books and papers; he said, "Bishop, I am a thousand miles from a post-office and only get one mail a year."—*Bishop Whipple.*

FAILURE OF CONFUCIANISM.

THE Rev. George Owen, of Peking, China, makes the following noteworthy observations on the decay of Buddhism and Taoism, and the manifest failure of Confucianism: "The old religions of Buddhism and Taoism, too, are losing their hold upon the faith and the affections of the people. You may criticise and ridicule both those systems, and the people will join in the ridicule. I hear that some people in England talk of adopting Buddhism as their creed. China, after centuries of trial, will make you a present of it for nothing. She has found the light to be perfect darkness, and she feels the darkness of it to-day. Why, in the northern part of China, there are thousands turning away from the old creeds and forming new creeds and new societies. You will find men there hungering after they know not what, wandering they know not whither, but knowing that they are not satisfied—human hearts longing, and no one to bring them to the Fountain of Living Waters where they may drink and be satisfied.

"No doubt Confucianism still holds its power over people. It talks of its learning and literature. It appeals to national pride and stirs up race animosities. But Confucianism is only a philosophy. It is not a religion, and we need not fear it. It does not occupy the ground that we occupy, but its talk is of the earth earthy—of the five social relations and the five constant virtues. Not a word about God, not a word about the soul, not a word about eternity, sin, or salvation.

"We have begun the conquest already. Among our Church members there is a goodly

number of Confucian scholars. Taken on its own standing, on its own deserts, on its own platform, Confucianism is a conspicuous failure. But I would just say two things about it. Why, on the very doors of Confucian scholars you may see charms hanging to keep away the ghosts—so much has Confucian philosophy done for them! On the very walls of Confucian temples you may see placards announcing that prayer to the 'venerable fairy fox' will surely be answered. In many a Chinese home you may see pictures to the fairy fox, and weasels, hedge-hogs, snakes, rats, hung up to be worshipped as God. Its boasted moral system has failed to make its own followers decently moral. It is the Confucianist scholars of China that lead the way to polygamy, gambling, and opium-smoking, and many other vices that you may mention. The mandarins of China, the native officers, are all chosen from the Confucian literati, but unless they are sorely belied, every man takes bribes and enriches himself out of the public treasury. To-day, spiritually, China sits in darkness; and morally she is all 'wounds and bruises and putrefying sores,' and she has no hand to close them and to bind them up. The Confucian scholar, with bribes in one hand and the opium pipe in another, cannot do it. The lazy, ignorant, opium-smoking priests of Buddha and T'au, cannot do it. China waits for Christ."

STANLEY AND THE UGANDA MISSIONARIES.

COLONEL COLBORNE sends to the London *Times* an account of an interesting interview he had with Henry M. Stanley, at Alexandria, before he left Egypt on his mission to relieve Emin Bey. In the course of the conversation the great African explorer said, with some emphasis, "Tell them at home that my mission is purely pacific. Does any one think that I am going to wade through blood to get at Emin? If I succeeded what would be the consequence? News would be brought to the king, 'Stanley is coming with 30,000 men;' you know how figures increase when estimated by savages, and what would be the consequence? 'Ho! is he indeed?' the king would say; 'I'll teach him to bring an army into my country. Chop off the heads of the missionaries. 'And," added Stanley, now speaking quite

excitedly, "what, I should like to know, is the value of Emin's life in comparison with that of the lives of such noble men? Does any one think that I would sacrifice them for the sake of Emin?"

LIGHT AND LAW NEEDED.

THE conviction which was expressed by the friends of the Indians at the last conference at Lake Mohonk, was that our people, our government, and our churches are only half-awake to the importance of the Indian question. Certain of the tribes still have to endure great wrongs from cattle kings, "land grabbers" and many others who are actuated by selfish interests; and too often those whose duty it is to protect them not only fail to do so, but connive at the wrongs done. Some progress, however, is being made in the right treatment of the Indians, and although their enemies are still numerous, they are upon the whole held more in check than formerly, and more than ever is being done to supply the aborigines with their greatest need, the Gospel of the grace of God.

Still, far too little is being done to supply this, their most pressing want. Says Mr. S. B. Capen, in the *American Missionary*: "With the solid ground of the Dawes bill beneath, and the further protection of the judiciary certain to be given at no distant day, the Indian needs, more than all else besides, the Christian school and the Christian church. He now has 'land.' If we are earnest and persistent he will soon have 'law.' But, most of all, does he need 'light,' and that light which is from above. All the laws we may enact the next hundred years will not change the character of a single Indian. To a considerable extent he is a superstitious pagan still. He needs Jesus Christ. He needs to learn the Fatherhood of God and the brotherhood of man. As it is a part of the Indian man's religious belief that his god does not want him to work and he will be punished if he does, it is especially necessary to touch his religious nature first. When he accepts the Christian's God, then he will be ready to go to work for himself. The taking up of the hoe and the spade is his first confession of faith. What has already been accomplished through the new laws giving him his civil rights, puts an added responsibility upon

the Church. It is the Indian's last chance. Our further neglect is his certain death. Shall we leave him with his 'land and law' without God? Do we realize that we have lived with these original owners of our soil for more than two and one-half centuries, and yet, to-day, there are sixty tribes who have no knowledge of Jesus the Christ? Shall we allow longer such a stain?"

WEIGHTY WORDS.

As forcible as they are true are the following words of a speaker at a recent missionary meeting: "Living waters cannot be stayed unless they freeze, and the pond that has no outlet becomes stagnant. So the individual who exists for self alone dwarfs and paralyzes his soul, and the church that seeks simply its own upbuilding dies even while it has a name to live. 'Not to be ministered unto, but to minister,' was the precept and example of our Blessed Master."

HOW SOME MISSIONS WERE SAVED.

At Mombasa, Frere Town and Rabai, on the east coast of Africa, the English Church Missionary Society has for some time been carrying on a work similar to that which has been so greatly blessed at Sierra Leone and other places on the west coast. The natives who have been rescued from the Arab slave vessels by the British cruisers, have been taken to the first-named towns, where they have been cared for, and instructed by the missionaries of the Society, and a large number of them have become new creatures in Christ Jesus, and are now diligent in tilling the soil or in following other industrial pursuits.

For several years fugitive slaves from the adjoining country have sought refuge at the mission stations from the oppressions of their Mohammedan masters. Every effort has been made by the missions to prevent mere runaways from settling around the stations; but it has lately been found that many who came and placed themselves under Christian teaching, and who were supposed to be free natives, were really, fugitive slaves. Many of them have embraced Christianity, been baptized, and are leading "quiet and peaceable lives in all godliness and honesty."

Suddenly the former Mohammedan masters of the fugitives combined and threat-

ened destruction to the missions unless they be given up again to slavery. It has been a time of great anxiety to the missionaries, and in this crisis they could only commit all to the Lord. Happily the danger has been averted by the wise and timely action of Mr. Mackenzie, the chief agent of the new Imperial British East Africa Company whose head-quarters are at Mombasa. Mr. Mackenzie saw that if the *regime* of this politico-commercial company began with the restoration of a thousand escaped slaves to the slave owners, its influence would be seriously injured. He has, therefore, undertaken to compensate the Arab slave-owners, on condition that the whole of this fugitive slave population, a large portion of which is Christian, are declared free forever. This arrangement has delighted all parties. A grand feast has been given by the Mohammedans to Mr. Mackenzie, while the slaves are set free and the missions are saved.

A NOBLE CHRISTIAN GENTLEMAN.

I LIVED with Dr. Livingstone from the 10th of November, 1871, to the 14th of March, 1872; witnessed his conduct in the camp and on the march, and my feelings for him are those of unqualified admiration. His gentleness never forsakes him; his hopefulness never deserts him. No harassing anxieties, distraction of mind, long separation from home and kindred, can make him complain. He thinks "all will come out right at last"; he has such faith in the goodness of Providence.

There is a good-natured abandon about Livingstone which was not lost on me. Whenever he began to laugh, there was a contagion about it that compelled me to imitate him. If he told a story, he related it in such a way as to convince one of its truthfulness; his face was so lit up by the sly fun it contained, that I was sure the story was worth relating, and worth listening to.

Another thing which specially attracted my attention was his wonderfully retentive memory. If we remember the many years he has spent in Africa, deprived of books, we may well think it an uncommon memory that can recite whole poems from Byron, Burns, Tennyson, Longfellow, Whittier and Lowell. The reason of this may be found, perhaps, in the fact that he has lived all his life almost, we may say, within himself.

The study of Dr. Livingstone would not be complete if we did not take the religious side of his character into consideration. His religion is not of the theoretical kind, but it is a constant, earnest, sincere practice. It is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work. It is not aggressive, which sometimes is troublesome, if not impertinent. In him, religion exhibits its loveliest features; it governs his conduct, not only toward his servants, but toward the natives, the bigoted Mohammedans, and all who come in contact with him. Without it Livingstone, with his ardent temperament, his enthusiasm, his high spirit and courage, must have become uncompanionable, and a hard master. Religion has tamed him, and made him a Christian gentleman; the crude and wilful have been refined and subdued; religion has made him the most companionable of men and indulgent masters—a man whose society is pleasurable to a degree.—*Henry M. Stanley.*

MONTANA'S PROGRESS.

THE population of Montana is estimated by Governor Leslie at 140,000, a figure slightly below the present unit of proportionment of representatives, but with an estimated growth of 10,000 a year the population will fully equal that figure by the time the machinery of a state government can be set in operation. The rapid development of the territory in every essential of prosperity is a proof that its growth is likely to be steady and of a permanent character, and without the sudden ebb of population sometimes seen in a mining country. It is true that mining is, as it has been, the leading pursuit, but the mineral product is constantly increasing. Ten years ago the annual output was estimated at \$7,000,000; now it exceeds \$31,000,000. There is abundant evidence, moreover, of a rapid advance in agriculture and kindred pursuits, and a liberal and intelligent provision for education, indicating a healthy growth in all that goes to make a state. Mining property is not taxed, but the assessed valuation of other property amounts to almost \$70,000,000, an increase of nearly 500 per cent. in ten years. During the same period the number of cattle has increased from 220,000 to 1,500,000; of sheep from 120,000 to more than 2,000,000; of horses from 40,000 to

more than 200,000; of acres of land under cultivation from 265,000 to more than 2,000,000; of miles of railroad from a dozen or so to more than 2,000. The population has grown from 30,000 to 140,000, and the commerce has more than doubled in the same time, being estimated now at nearly \$50,000,000 a year.

The progress of Montana as an agricultural region has been singularly rapid. Almost 2,000,000 acres of farming lands have been taken up during the last three years, showing that most of its agricultural development has been during that brief period. It is now clear that the country is not only richly endowed with precious metals and admirably adapted for stock-raising, but that it has a great future as a farming region. It is claimed by Governor Leslie that the average yield per acre of wheat, oats, Irish potatoes and cultivated grasses in Montana during the year 1887 was not equalled by that of any other territory or state in the Union. As with most of these virgin countries, the possibilities of its development can only be a matter of vague speculation and wonder. The territory is especially rich in timber, in splendid marbles, and in inexhaustible water supplies. Great stores of coal await the future manufacturer. The population is largely American, and evinces that keen interest in public education characteristic of the race. It is claimed that more money is paid out per capita for public schools than is paid by the people, including the aid they receive from their school funds, of any of the states. Montana has all the attributes of a commonwealth fit to join the great circle of states.—*New York Tribune.*

SECRET INQUIRERS.

THE *Harvest Field*, a magazine published in southern India, says: "We could mention some twenty or thirty places in which Brahmans have formed themselves into *sabhas* (societies) for the sole purpose of studying the Bible. No missionary has the *entrée* to their meetings, and their existence is not talked about outside. Yet their questions come to us, sometimes anonymously, always secretly. During the last month the writer of this has sent answers to more than a score such questions—all of them serious, and many of them very acute. They were answers,

not to an individual, but to various bodies of Brahmans, and would receive due discussion. Even in the monasteries of this land, and by some of the high-priests of Hinduism, the Sanscrit Bible is to-day a book anxiously studied."

JAPAN A BATTLE-FIELD.

FOR the last quarter of a century Japan has been a battle-field upon which have been arrayed in hot combat the ideas and opinions of every age, of every nationality, and of every grade of civilization known to man.

Each one of the great European powers has been striving to stamp its own peculiar form of civilization on the transforming nation, while America has been trying in a quiet and honorable way to put into it the leaven of her broad, liberal and substantial institutions. Even old immovable China is contributing her mite with a might. The whole world seems to want to be represented in the "new Japan" that is rapidly being constructed.

There are enough of ideas, and theories, and opinions, and suggestions and materials of every kind to make a thousand worlds, waiting to be transformed into the coming Japan. To this great mass of social, civil, intellectual and political, gathered from the four quarters of the earth, must be added all the theological, ecclesiastical, materialistic, pessimistic and atheistic views and ideas that have been conceived since the days of Adam.

Are those who have the responsibility of building the new Japan puzzled and bewildered at this conflicting mass of materials? Not in the least. They select such parts of it as seem suitable for their use and reject the remainder, regardless of the source from which it came and the good it may have done somewhere else under other circumstances. They are no respecters of persons or nationalities.

With great wisdom and caution they borrow from everybody what they consider to be the best, and so completely work it over and remould it according to their own ideas and notions that they cannot be said to copy after anybody. And when they have finished their work, I venture to say, they will have as perfect a government and as high a civilization as the world has ever known. It may be true as some have said,

that German ideas prevail in military, English in commercial, and American in educational lines; but when the new Japan is completed it will not be a duplicate or a remould of Germany, or England, or America, or France, but it will be the true, original *Japan of the Japanese*.—*Rev. Dr. C. S. Long.*

FRAGMENTS.

— In the Chinese mission schools of the American Missionary Association on the Pacific slope there are 1,044 pupils and 150 converts.

— Out of the 555 adult converts baptized by the English Church missionaries at Amritsar, India, no less than 253 have been converts from Islam.

— The Journals of David Brainerd, who did such a wonderful work among the American Indians, were the means of making William Carey and Henry Martyn into missionaries to India.

— The boys of the famous Rugby School in England entirely support a mission school in Masulipatam, in south India. There is now talk of adding mission work in the east-end of London to this philanthropy.

— Bishop Stuart, of Waiapu, says that the number of native clergymen laboring in New Zealand, has been lately trebled, and that they are not supported by money from England, but by the contributions and endowments of their own people.

— The Society for Promoting Christian Knowledge has begun what ought to be a useful series of colonial Church histories, in small two-shilling volumes. The first is on "The Diocese of the Mackenzie River," and is written by Bishop Bompas himself.

— The emigration of Syrians to foreign lands continues. Between ten and fifteen thousand of them from the pashalic of Mount Lebanon alone have taken out passports during the last few years, going mostly to the United States, to Brazil and Buenos Ayres.

— Mr. Coillard, who has gone to establish a mission on the Zambesi, writes: "It is hard to understand how a people of so volatile a disposition as the Zambesians can be so cruel. Alas! we cannot so much as take a walk without stumbling over some shattered skull, or some calcined fragments of human bones."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE February meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held in Room 21, Bible House, New York, on Thursday the 28th, at 10.30 A.M. All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

THE MISSION OF THE WOMAN'S AUXILIARY TO THE WOMEN OF THE CHURCH.

A PARISH officer writes upon this subject:

We hear a great deal in these days about the success and the want of success of missions. We hear much discussion of the methods pursued and the results attained. We fall into a way of taking account only of the good we are doing the heathen, and seldom consider the good the heathen are doing us. Yet perhaps one of the best results of missionary effort is its effect upon our own hearts, for here, as everywhere, the great law holds good, "It is more blessed to give than to receive."

As I looked round upon a company of women, gathered "in His Name" to listen to the reports of workers in the Foreign field, to plan for boxes to be sent to those in our great missionary dioceses, to discuss the Indian work, its progress and needs, I felt that, important as is the work of the Auxiliary, its chief mission is to the hearts of its own members.

We need to *know* in order to *feel*. We need to be brought into personal relations with those who reap in God's harvest fields. This alone can kindle enthusiasm, and a deep sympathy and tenderness for those on whom fall the burden and heat of the day. The warm and loving heart that gives to one of these the "cup of cold water only," is already its own great reward, for it feels, in imparting, a joy that no *possessing* can give.

We need to be saved from ourselves, our selfishness, our indolence, our coldness, our want of sympathy, our narrowness. How many self-centred hearts have been touched into new life, new love for the Lord Christ, by that deepening and broadening of sympathy which is the result of a true and personal interest in the work of missions!

The noblest recognition of the brotherhood of man is that which manifests itself in a burning desire to share with *all* God's best gift—the knowledge of Himself which He has given us in Christ. It is not enough to be interested in those of our own parish, our own diocese, our own country even. Let us feel that the whole "earth is the Lord's," and that it is a priceless privilege to be fellow-workers with Him in its redemption. God will accomplish His purposes with or without us, but let us not lose the gracious influences flowing out of a hearty co-operation in this noblest work. We cannot so wrong our souls with impunity.

THE WORK OF MANAGERS IN CONNECTICUT.

EXTRACTS FROM A LETTER FROM A MANAGER.

OUR general organization, it seems to me, is very good; but we shall certainly need more officers as our work spreads and enlarges, as it must if we are up and doing.

You know of our annual and archdeaconry meetings. Every clergyman and parish

secretary in the diocese or archdeaconry is notified of these, two weeks before, by printed notices, and the managers also write, urging as large an attendance as possible. At the meetings we see and talk with as many, both of the clergy and laity, as we can, and tell them how willingly and gladly we will visit them in their own parishes and hold meetings, of course leaving time and place to be appointed by them. Sometimes we have to work quite hard for invitations, occasionally doing very much the same thing as inviting ourselves; but of course in many of our small parishes and missions it is difficult to find just the right time, and so the weeks and months slip by and we do not visit them all as we hope to do.

The envelope system for collecting the money for our pledges is in use in many of our parishes, and we hope in time it will be in all. Where it has been thoroughly worked it has proved most successful—both in the amount raised and the interest excited—but I am sorry to say that, as yet, this can be reported of but few of the parishes. However, the move is in the right direction, and it is satisfactory to know that where it is carefully cared for, those in charge find it neither difficult nor disagreeable in any way. The money is sent to the managers quarterly, and forwarded by them to the treasurer. Our ambition is to have every Churchwoman in Connecticut make use of these envelopes.

The parish meetings, generally conducted by two of the managers, last from one hour to two and a half, and are in the afternoon or evening, as may best suit the needs and convenience of the parish. If the rector cares to, and can be present, he opens the meeting with prayers; if not, the managers do so. Then they tell of the objects to which our Branch is pledged and the amounts, for the year, and also read letters bearing on them and, if there is time, on other work of interest and importance in the mission field. They take with them such pictures as they think will be likely to interest, and make part of the time as chatty and social as possible. They urge the people to hold frequent meetings among themselves while they are preparing their boxes, and to read each time something in connection with mission work, if only for fifteen minutes, recommending most strongly *THE SPIRIT OF MISSIONS*.

We are trying now to interest the children, through the Ministering Children's League, and four ladies have lately taken charge of the work in the Hartford Archdeaconry, and are doing what they can by holding meetings for the children in the same way that the managers of the Woman's Auxiliary do for their elders.

The managers of each of our archdeaconries work together and meet frequently for consultation; but at the same time, each one has her especial parishes for which she is responsible both for work done and money collected. We try to encourage correspondence and the circulation of Church papers, both within and outside the diocese, and send the parish secretaries, from time to time, such little tracts, etc., as will answer for short readings at their meetings.

And we hope and pray for some Quiet Days; for, although there seems to be not half time enough to do what is called for, still I feel very sure more would be accomplished if we stopped oftener in this busy, bustling world for days of meditation, prayer and instruction.

SOUTH DAKOTA.

AN INDIAN CHRISTMAS AT YANKTON AGENCY.

THE Rev. J. W. Cook writes, January 5th: "We had a very satisfactory Christmas. We had a beautiful day, for winter as we usually have it has not reached us yet. We had the church pretty well filled, but, owing to outside attractions, not crowded. A large number of cattle were being killed

at the agency, and as the Indians always get the heads, entrails, lower legs, etc., and they are hungry, it could not well be resisted. Then the heathen dancing party had gotten up a great feast and dance, and a *Christmas tree*!—to tempt Christians; that also had its effect to some extent. But we had a bright, pleasant service and a goodly

number of communicants, though a larger number on the Sunday before.

"A good many of the people had no money to contribute for the Christmas tree and wanted to give provisions for a dinner. The young men of the St. Andrew's Guild took up the matter and collected the provisions and had the dinner prepared. It was managed by my student and catechist this winter, Mr. Alfred Smith, a half-blood and one of the original boys of St. Paul's school. It was admirably managed, beautifully cooked, and served as nicely as if by white people. Mrs. Cook, Miss Ives and Mrs. Johnstone made contributions of some bread, cake, etc., but the rest was all prepared by the Indians. The guests waited in the church till called off, twenty-five at a time, to go to a neighboring house where the table was set. The best of order prevailed at both places, and 175 persons had a generous, good Christmas dinner, and all were satisfied and not a complaint was heard, which was rather surprising, as many had to wait long, some till dusk, before their turn came, and they had had nothing to eat since morning.

"We had our Christmas tree festival the next evening, the 26th. The young men who had done most of the dressing of the church for Christmas set up and dressed the tree, the things having been previously carefully selected and marked by Mrs. Cook and Miss Ives. Many presents for each other were brought by the Indians. A poor woman whose daughter died some years ago, brought a large lot of pemmican (a national luxury) done up in small paper bags, which she requested should be distributed to the young women and girls as a memorial of her daughter. In reality, a feast to the dead; but as I saw no harm in it, and did not wish to wound the feelings of the poor woman, I permitted it. Another brought about a bushel of apples which she requested be distributed to the children whom her husband used to teach and exhort in the Sunday-school. This was the wife of John F. Starling, who died in October last and who had been a member of the Church for about eighteen years, and who was one of the very best men we have ever had here. He had risen to the head of the agency carpenter shop, and for some years past had in my absence at my stations two Sundays in the month acted as catechist. He is a

great loss to his family, the Church and his people. Pardon the digression for a little memorial of a most worthy, faithful Christian Indian, and a full-blooded one, too.

"The doors were opened at 6.30, and in a few minutes church, chapel and large robing-room were filled in every part. All of St. Paul's School nearly, including Mrs. Johnstone, the principal, and Miss Bates, the teacher, and forty boys were in the choir around the tree. There were about 300 persons in all. Most of the white people of the agency, including Judge Kinney, the agent, and his wife, were present. We began with a short service, Creed, Lord's Prayer and Collects, and Christmas hymns, followed by a few words of welcome, and then speeches from five Indian men. These were short and good, so far as I heard them, but I was so distracted that I confess I did not listen closely. The singing was hearty, and everybody looked interested and happy.

"After a few words with reference to the love which had prompted the bringing of the pemmican, it was first distributed in silence as befitting its object, and then came the general distribution from the tree. Every one entitled to remembrance, and a good many who were not, got *something*, however small.

"The people had contributed in small sums to buy their own refreshments, and had bought two buckets of candy, four boxes gingersnaps and cream crackers, thirty pounds of peanuts and three barrels of apples. The Women's Society had made the netting bags for the candy and peanuts, and the young men filled them and put up the cakes in paper bags. So there was a generous supply, and the apples, upon which they doted, were especially abundant. Of course, this part of the entertainment was particularly satisfactory, and perhaps more so, as they had provided it all themselves. Hitherto we have always had more or less candy sent to us by good friends at the East, but this year not a stick. I do not regret it. I trust from this on we can take care of ourselves in this small matter, and the money which our friends have to spare, so far as we are concerned, may be devoted to more important matters. There is that little gain this year any way, that we have filled our own stomachs with sweets.

"Happiness seemed to prevail, and all seemed satisfied, with no complaints of neg

lect, and so we vote our festival a success; and we hope the fact has been again impressed on our people, as it was reiterated by the speakers, that this is an expression of the love of our brethren in memory of the

great love of God in giving us that greatest Gift, our Saviour, and that we to make a bright Christmas tide for others, because He has made all our days brighter by His love and mercy."

EAST CAROLINA.

COLORED WORK IN WILMINGTON.

OUR missionary writes, January 1st, 1889: "I have determined to trespass on your time sufficiently to tell as much of my 'story' as I can and dare. Every missionary has his story, I make no doubt, and this is the one that is continually on my tongue and in my heart.

"First, my church. Thank God, and those who aid me, it is holding its own, growing and prospering. I believe there is no class of people that need so much tender and watchful care as the negro; they are so impulsive, emotional and easily persuaded. At times you flatter yourself every thing is going on nicely and unitedly; then in a moment you find that, because of some little thing, a bit of gossip maybe, or some fancied slight, or what is still worse, a visit to some exciting religious meeting, your best people have become lukewarm, indifferent, or left the church entirely. Then it is that one needs 'the wisdom of the serpent and the harmlessness of the dove'; one needs this at all times dealing with the colored race, but he needs it in a great measure when trying to reconcile differences, bring back the wandering and raise up the fallen. At such times to be able to give a little book helps wonderfully; or to take a gift when making your visit opens the way, and oftentimes makes a hard task very easy.

"Gratitude is a strong characteristic of the negro, and if you can win that, you can control him pretty effectually. Hence you see what an immense factor your 'boxes' are in my work: and I often think if the donors thereof could witness the glee and joy they create and the immense amount of good they accomplish, they would feel amply rewarded, and that they could not do too much in aiding such work and bringing happiness to hearts that are often strangers to any other feeling than that of want and misery. In very deed, were it not for that merciful provision of an All-Wise Creator in giving to the negro such a light-hearted, mirthful disposition, one's heart would be

continually sad in contemplating their unhappy condition.

"I have, I may say, some five hundred souls under my care. More than otherwise. These include all sorts and conditions, from the poverty-stricken to the comparatively well-to-do. Of these latter I have four, perchance five families; all the others are poor, poorer, poorest. Some I clothe almost entirely, and others I feed. One man told my wife that all he and his had to eat this winter was what I had given them. I have to buy medicine for the sick, bury the dead, warm the cold and clothe the naked, besides making the repairs on the school that are absolutely necessary. It keeps me poor and continually hard up. But what am I to do? I cannot sit by the bedside of a poor dying woman, as I did the other day, and say in answer to her pleading, dying looks, 'Be thou clothed, be thou warmed.' No, I can only say, 'Here is an order for a load of wood.' To tell of one case out of many, that woman died in my arms, as I raised her from the pillow to give her the Holy Communion. I laid her back, finished the service, and left the shrieking children with their dead mother, to be consoled by their relatives and friends. I was exhausted, and it was hard to keep the tears back and control my trembling body. This is one out of many, recalled because it was recent. There is no clergyman in the city that is called upon more than I, for the negro cannot die without his rector. Actually at times it has seemed to me they have lived only to receive my visits and ministrations.

"I could write from this time to sunset (it is quarter to one now) and then not begin to tell the story I promised to tell at the beginning; not begin to tell of the needs, sorrows, troubles and adversities of these poor children of Ham, one of whom, Simon by name, was thought 'good enough' by Jesus to bear His cross. The world 'compelled' him, but Jesus permitted him to do that service for Him. Simon must have had a soul. Philip the Deacon must have thought

the Ethiopian eunuch had one, for he baptized him because he believed with all his heart. No! I could not begin to tell you of my labors, doubts and difficulties. I could not begin to tell you of the aid received, the help given, the joy and gladness created by the works and labor of love of the blessed women of the Auxiliary. God knows and God will reward.

"I have a night-school this year for the first time, and I am particularly anxious about this class of pupils, because it is the only way in which they come in contact with the Church; hence it is especially desirable that they should be fostered with the tenderest care in the hope and prayer they may be led into the arms of 'the Mother of us all.' "

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, **22 Bible House, New York**. Remittances in Bank Notes are not safe unless sent in **REGISTERED** Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from December 1st, 1888, to January 1st, 1889.

ALABAMA—\$18.00

<i>Florence</i> —Trinity Church, Domestic, \$3;	
Foreign, \$5.....	8 00
<i>Greensboro</i> —St. Paul's, Domestic and Foreign.....	10 00

ALBANY—\$143.95

<i>Albany</i> —All Saints' Cathedral, Domestic, \$20; Foreign, \$15.....	35 00
<i>Canajoharie</i> —Church of the Good Shepherd, Domestic.....	1 16
<i>Fort Plain</i> —Holy Cross, Domestic.....	1 50
<i>Keeseville</i> —St. Paul's, Foreign.....	1 36
<i>Keene Valley</i> —Dr. DuBois, Private Chapel, Domestic, \$20; Foreign, \$20.....	40 00
<i>Lebanon Springs</i> —Church of Our Saviour, Domestic.....	4 25
<i>Palenville</i> —Gloria Dei Mission, Domestic.....	7 25
<i>Rossmans' Mills</i> —St. James', Domestic.....	17
<i>Salem</i> —St. Paul's, Domestic and Foreign.....	11 27
<i>Sandy Hill</i> —Zion, Domestic.....	8 10
<i>Schaghticoke</i> —Trinity Church, Domestic.....	4 29
<i>Stockport</i> —St. John Evangelist, Domestic.....	85
<i>Stottville</i> —St. Barnabas' Chapel, Domestic.....	9 73
<i>Troy</i> —St. Barnabas', Domestic.....	9 02
<i>West Troy</i> —Trinity Church, Domestic.....	10 00

ARKANSAS—\$20.65

<i>Hot Springs</i> —St. Luke's, Domestic.....	20 65
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CALIFORNIA—\$35.70

<i>Los Angeles</i> —St. Paul's, Mrs. Harriette Wigmore, for Africa.....	13 25
<i>Pomona</i> —St. Paul's, Foreign, of which S. S., \$1.95.....	6 95
<i>San Francisco</i> —"M., Indian, \$5; Colored, \$5; Foreign, \$5.....	15 00
<i>San Gabriel</i> —Church of the Saviour, Africa, 25 cts.; Foreign, 25 cts.....	50

CENTRAL NEW YORK—\$186.34

<i>Cortland</i> —Grace, Domestic (of which "A Member," \$2) \$9.59; China, \$3.....	12 59
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<i>Oswego</i> —Christ Church, Domestic.....	53 82
<i>Owego</i> —St. Paul's, Domestic, \$4.67; Foreign, \$4.68.....	9 35
<i>Seneca Falls</i> —Trinity Church, Domestic.....	80 58
<i>Sherburne</i> —Christ Church S. S., Sp. for scholarship in Utah.....	20 00
<i>Whitesboro</i> —St. John's, Wo. Aux., for "Philo White" scholarship, High School, Africa.....	10 00

CENTRAL PENNSYLVANIA—\$460.39

<i>Easton</i> —Trinity Church, Domestic.....	16 96
<i>Jonestown</i> —St. Mark's, Domestic.....	4 84
<i>Lancaster</i> —Mrs. H. K. Benjamin, Indian, \$1; Colored, \$1; Africa, \$1.....	3 00
<i>Lebanon</i> —St. Luke's S. S., for "Bishop Hare" scholarship, St. John's School, South Dakota.....	60 00
<i>Maruch Chunk</i> —St. Mark's, Indian, \$20; Colored, \$23.86; S. S., for "Leighton Coleman" scholarship, Duane Hall, China, \$40.....	83 86
<i>Reading</i> —Christ Church, for "E. W. H." scholarship, St. Paul's School, South Dakota.....	30 00
<i>St. Barnabas</i> , Domestic.....	5 50
<i>Sayre</i> —Church of the Redeemer, Domestic.....	2 35
<i>Shamokin</i> —Trinity Church, Domestic.....	12 01
<i>Wellsboro</i> —St. Paul's S. S., Domestic.....	11 87
<i>Wilkes Barre</i> —St. Stephen's, Japan, \$100; S. S., for "St. Stephen's" scholarship, Baird Hall, China, \$40; Orphan Asylum, \$60; High School, Africa; \$40.....	230 00

CHICAGO—\$29.23

<i>Galena</i> —Alice L. Snyder, General, \$3.70; Missionary Box No. 3,445, Foreign, \$3.70.....	7 40
<i>Ottawa</i> —Christ Church, Colored.....	10 33
<i>Wheaton</i> —Trinity Church, Domestic.....	11 50

COLORADO—\$29.30

<i>Canon City</i> —Christ Church, Domestic.....	4 00
Rev. and Mrs. G. M. DuBois, Sp. for Bishop Holly.....	10 00

<i>Denver</i> —Emmanuel Church, Domestic.....	3 45
<i>Fort Collins</i> —St. Luke's, Domestic.....	2 00
<i>Littleton</i> —St. Paul's, Domestic.....	2 00
<i>Meeker</i> —St. James', Domestic.....	2 70
<i>Pueblo</i> —Holy Trinity Church, Domestic.....	5 15

CONNECTICUT—\$1,461.16

<i>Branford</i> —Trinity Church, Foreign.....	5 09
<i>Brookfield</i> —St. Paul's, Domestic.....	20 09
<i>Danbury</i> —"Churchwoman," Domestic and Foreign.....	5 00
<i>Fair Haven</i> —St. James', Domestic.....	25 00
<i>Greenwich</i> —Christ Church, Domestic, of which S. S., \$10.....	223 75
<i>Groton</i> —Seabury Memorial, Domestic, \$5.23; S. S., Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China, \$5.....	10 23
<i>Hartford</i> —Christ Church, Colored.....	83 78
(<i>Parkeville</i>)—Grace Chapel S. S., Indian.....	13 40
Trinity Church, Domestic.....	67 00
Trinity College Chapel, Domestic.....	25 86
Archdeaconry, Wo. Aux., for rebuilding Church of the Nativity, Wuchang, China.....	20 00
<i>Litchfield</i> —Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00
<i>Meriden</i> —St. Andrew's, Domestic.....	70 00
<i>Middle Haddam</i> —"A Friend," Indian.....	1 00
<i>New London</i> —Miss C. E. Rainey, Domestic, \$50; Foreign, \$50.....	100 00
<i>New Milford</i> —St. John's Guild, "A Member," Wo. Aux., Sp. for Bishop Weed, for yellow fever sufferers.....	20 00
<i>New Haven</i> —St. Thomas' S. S., Sp. for Bishop Brewer.....	29 09
Trinity Church, Domestic, \$229.28; Sp. for Bishop Brewer, \$57.91.....	287 19
John J. Crane, M.D., Domestic.....	150 00
Ladies' Church Missionary Association, Wo. Aux., for rebuilding church at Wuchang, China, \$50.25; Sp. for Rev. Messrs. Graves' and Partridge's work, Wuchang, China, \$50.....	80 25
<i>North Haven</i> —St. John's S. S., "Cross Bearers," General.....	12 50
<i>Norwalk</i> —St. Paul's S. S., for St. Agnes' School, Osaka, Japan.....	34 00
<i>Roxbury</i> —Christ Church, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	1 00
<i>Saybrook</i> —Grace, Domestic.....	7 15
<i>Sharon</i> —Christ Church, Domestic.....	20 00
<i>Stamford</i> —St. John's, Sp. for scholarship in Utah.....	80 00
Miss S. A. Mead, Colored.....	2 00
<i>Tariffville</i> —Through Rev. J. E. Heald, Sp. for Bishop Paddock, Washington Territory.....	3 00
<i>Thomaston</i> —Trinity Church, General, \$5.50; Sp. for Domestic Lending Library, \$2.....	7 50
<i>Washington</i> —St. John's, Domestic.....	16 11
<i>Watertown</i> —Christ Church, Indian.....	15 00
<i>West Hartford</i> —St. James', "A Member," Domestic.....	10 00
<i>Wilton</i> —St. Matthew's, Domestic.....	3 00
<i>Woodbury</i> —St. Paul's, Domestic.....	11 17

DELAWARE—\$103.93

<i>Wilmington</i> —Calvary, Foreign.....	6 00
St. Andrew's, Domestic.....	50 00
St. John's, Colored.....	25 51
Trinity Church, Domestic and Foreign.....	17 42
<i>Miscellaneous</i> —Wo. Aux., for travelling expenses of Secretary of Wo. Aux.....	5 00

EAST CAROLINA—\$12.80

<i>Hamilton</i> —St. Martin's, Domestic.....	3 02
<i>Hertford</i> —Holy Trinity Church, Domestic.....	5 51
<i>Wilmington</i> —St. Mark's, Domestic.....	4 27

EASTON—\$47.84

<i>Longwood</i> —All Saints', Domestic, \$2.50; Wuchang, China, \$10; Foreign, \$2.50; General, \$4.25; Sp. for Bishop Garrett, \$1.....	20 25
<i>Chestertown</i> —Chester Parish, Emmanuel Church, General.....	6 75
<i>Greensborough</i> —Holy Trinity Church, Domestic.....	5 00

<i>Centreville</i> —St. Paul's, General.....	8 15
<i>Berlin</i> —St. Paul's, Domestic.....	7 69

FLORIDA—\$9.88

<i>Glen Ethel</i> —Mission, Domestic.....	1 82
<i>Longwood</i> —Christ Church, Domestic.....	4 66
<i>Thonotosassa</i> —Trinity Church, General.....	3 40

GEORGIA—\$19.00

<i>Brunswick</i> —St. Mark's, Domestic.....	16 10
<i>Fredericka</i> —Christ Church, Domestic.....	1 35
<i>St. Mary's</i> —Mission, Domestic.....	1 55

INDIANA—\$58.52

<i>Aurora</i> —St. Mark's, General.....	8 50
<i>Indianapolis</i> —Christ Church, Domestic, of which Wo. Aux., \$10.....	24 62
<i>La Porte</i> —St. Paul's, Domestic.....	4 50
<i>Lawrenceburg</i> —Trinity Church, General.....	7 90
<i>Marion</i> —Gethsemane, Indian, \$2.50; Colored, \$3; Foreign, \$5; Wo. Aux., General, \$2.50.....	13 00

IOWA—\$58.23

<i>Anamosa</i> —St. Mark's, Domestic.....	2 00
<i>Boone</i> —Grace, Domestic, \$5.63; Foreign, \$5.62.....	11 25
<i>Burlington</i> —Christ Church, "M. C. L.," Wo. Aux., Sp. for work in Haiti.....	1 44
<i>Davenport</i> —Cathedral, Domestic.....	12 40
Trinity Church, General.....	10 09
<i>Emmetsburg</i> —Trinity Church, Domestic.....	5 00
<i>Ottumwa</i> —St. Mary's, Domestic, \$5.90; S. S., General, \$5.....	10 90
<i>Waverly</i> —St. Andrew's, Domestic.....	5 15

KENTUCKY—\$15.25

<i>Cynthiana</i> —Advent, Domestic.....	5 25
<i>Versailles</i> —St. John's S. S., Sp. for Calvary Chapel, Ashland, Kentucky.....	10 00

LONG ISLAND—\$473.82

<i>Brooklyn</i> —St. Andrew's, Domestic and Foreign.....	7 32
St. James', Wo. Aux., General, \$65.16; Sp. for work of Rev. Messrs. Graves and Partridge, Wuchang, China, \$3.50; Sp. for Rev. Paulus Moort, \$1.50.....	70 16
St. John's Hospital, Children, through Wo. Aux., Sp. for support of "Forget-me-not," St. Mary's Orphanage, Shanghai, China.....	3 00
Mrs. Bolman, Domestic.....	1 30
<i>Flatbush</i> —St. Paul's, General.....	43 34
<i>Huntington</i> —St. John's, General.....	6 07
<i>Islip</i> —Emmanuel Church, Sp. for church building at Aux Cayes, Haiti.....	3 50
St. Mark's, Colored, \$3.67; Foreign, \$11.06.....	14 73
<i>Maspeth</i> —St. Saviour's, Domestic.....	105 40
<i>Newtown</i> —St. James', Wo. Aux., General, \$5; Sp. for F. C. Paddock Memorial Hospital, Washington Territory, \$4.....	9 00
<i>Miscellaneous</i> —"M. M. M.," Domestic, \$100; Indian, \$25; Colored, \$25.....	150 00
Wo. Aux., for "Long Island" scholarship, St. John's College, Shanghai, China.....	60 00

LOUISIANA—\$29.80

<i>Baton Rouge</i> —St. James', Domestic.....	6 65
<i>Cheneyville</i> —Trinity Church, General.....	1 80
<i>Natchitoches</i> —Trinity Church S. S., China.....	5 00
<i>New Orleans</i> —St. Paul's, "Anonymous," \$5; "John Smith," Foreign, \$1.....	6 00
<i>Williamsport</i> —St. Stephen's, Domestic.....	10 35

MAINE—\$115.75

<i>Portland</i> —St. Luke's Cathedral, General, of which S. S., \$50.....	112 50
<i>Wiscasset</i> —St. Philip's, General, of which in Memorial "M. F. K.," \$1.....	3 25

MARYLAND—\$1,602.49

<i>Allegany Co.</i> —St. George's, Domestic and Foreign	15 85
<i>Anne Arundel Co.</i> —St. James', General, of which St. James' Chapel, \$3.12; St. Mark's Chapel, \$1.75	26 63
<i>Baltimore</i> —St. Paul's, Domestic, \$350; Indian, \$150; Colored, \$100; Foreign, \$100	700 00
Emmanuel Church, Wo. Aux., Domestic, \$126.50; Indian, \$24; Miss Ives' salary, South Dakota, \$100; "A. M. Randolph" scholarship, St. Paul's School, South Dakota, \$60; Foreign, \$23; Sp. for Emmanuel House, South Dakota, \$18	356 50
Grace, "E. and M. and A.," for "E. S. Hall" (In Memoriam) scholarship, St. Paul's School, South Dakota	60 00
Mt. Calvary, Indian, \$1.08; Colored, \$5; Domestic, \$18.16; Sp. for Rev. C. M. C. Mason, St. Louis, Mo., for Building Fund, \$10; Sp. for Bishop Walker, \$1.84; Missionary Box, General, \$1	37 08
St. Peter's, Domestic and Foreign	10 00
St. Michael's, Missionary Box No. 6, 140, General	4 50
St. Thomas' S. S., "Faith Band," Indian	8 25
<i>Calvert Co.</i> —Christ Church, Colored, \$1; Foreign, \$1	2 00
<i>Carroll Co.</i> —Holy Trinity Church, General	10 00
<i>District of Columbia (Washington)</i> —Incorporation, Domestic	28 73
St. Andrew's, Domestic, \$20; Foreign, \$10	30 00
St. John's Parish, St. Mary's Chapel, Colored	10 04
Virginia L. W. Fox, Domestic, \$25; Indian, \$25; Colored, \$25; Africa, \$25; China, \$25; Japan, \$25; Alaska, \$25; Sp. for India, \$25	200 00
Missionary Box, Wo. Aux., General	1 63
<i>Frederick Co.</i> —All Saints', Wo. Aux., Indian, \$12.75; Foreign, \$23.50	41 25
<i>Howard and Anne Arundel Co's</i> —Trinity Church, Sp. for Bishop Williams, Japan	28 40
<i>Washington Co.</i> —St. John's, Domestic	31 63

MASSACHUSETTS—\$802.26

<i>Adams</i> —St. Mark's, Domestic	5 61
<i>Amherst</i> —Grace, Foreign	10 45
<i>Boston (Roxbury)</i> —St. John's, Domestic	24 10
<i>(Jamaica Plain)</i> —St. John's, Domestic	77 34
St. John Evangelist's, China, \$38.63; Wuchang mission, \$50; Japan, \$38.62; St. Agnes' School, Osaka, Japan, \$50; Wo. Aux., for Eliza F. Drury Memorial Station, Africa, \$10	187 25
(South)—St. Matthew's, Wo. Aux., Sp. for Sister Eliza's salary, \$5; Sp. for missionary in Montana, \$5	10 00
St. Paul's, Wo. Aux., for "St. Paul's" scholarship, Emma Jones School, Shanghai, China	50 00
Trinity Church, "A Member," Wo. Aux., for "Margaret D. Carter Memorial" scholarship, St. Agnes' School, Osaka, Japan	20 00
Home for Incorables, Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China	20 00
(Dorchester)—Missionary Box., Domestic, \$3.50; Foreign, \$1.57	5 07
<i>Cambridge</i> —St. James' S. S., for support of Bible woman, Japan	10 00
St. John's Memorial, Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan, \$10; Sp. for insurance dues of Rev. T. S. Tyng, \$12.50; "A Member," Sp. for Foreign Missionaries' Insurance Fund, \$1	23 50
<i>Dedham</i> —Church of the Good Shepherd, Wo. Aux., for "Good Shepherd" scholarship, St. Mary's Hall, Shanghai, China	10 00
<i>Fitchburg</i> —Christ Church, Wo. Aux., for Eliza F. Drury Memorial Station, Africa, \$5; Sp. for Bishop Talbot's work, \$50	55 00
<i>Groton</i> —"C. and F.," Family Missionary Box, Domestic	6 00
<i>Haverhill</i> —Trinity Church, General	14 29

<i>Hingham</i> —St. John Evangelist, Domestic, \$7.50; Foreign, \$7.50	15 00
<i>Ipswich</i> —Ascension, General	13 00
<i>Lawrence</i> —S. J. M. Ward, Foreign	3 20
<i>Longwood</i> —Church of Our Saviour, Wo. Aux., "A Member," Sp. for St. Mary's Orphanage, Shanghai, China	5 00
<i>Lowell</i> —"Anonymous," for Rev. S. C. Partridge's work, Wuchang, China	10 00
<i>Marblehead</i> —St. Michael's, Domestic	63 00
<i>New Bedford</i> —Grace, Domestic, \$46.34; Indian, \$30.55; Wo. Aux., for Eliza F. Drury Memorial Station, Africa, \$10; Sp. for training school for nurses, Athens, Greece (of which "A Member," \$5; "In Memoriam," \$5) \$10	96 87
<i>Newton</i> —Grace, Wo. Aux., for "Grace Church" scholarship, St. Mary's Hall, Shanghai, China	20 00
<i>Pittsfield</i> —St. Stephen's, "A Member," Wo. Aux., for Auxiliary expenses, \$2.93; Sp. for Domestic Contingent Fund, \$25	27 93
<i>Southborough</i> —St. Mark's, Foreign	15 00
<i>Miscellaneous</i> —Wo. Aux., "Friends," Sp. for Crozierville, Africa, \$3.65; "A Friend," for Chinese Priest's furniture, Wuchang, China, \$1	4 65

MICHIGAN—\$528.26

<i>Algonac</i> —St. Andrew's, Domestic and Foreign	2 58
<i>Ann Arbor</i> —St. Andrew's, Domestic, \$19.85; work in Oregon, \$5	24 85
<i>Clinton</i> —St. John's, Domestic	6 10
<i>Detroit</i> —St. John's, Domestic	479 79
<i>Marine City</i> —St. Mark's, Domestic and Foreign	2 58
<i>Owosso</i> —Christ Church, Domestic	12 36

MILWAUKEE—\$75.44

<i>Alderly</i> —St. Paul's, Domestic (of which N. L. Hayward, \$1) \$3.05; Foreign (of which Martha S. Hayward, \$1.25; In Memoriam Treadwell, J. Hayward, 75 cts.; Mary E. Hayward, \$1.40), \$3.40	6 45
<i>Baraboo</i> —Trinity Church, Mrs. Withington, General	2 00
<i>Burlington</i> —St. John's, Domestic	1 55
<i>Elkhorn</i> —St. John's, Domestic	5 92
<i>Milwaukee (Bay View)</i> —St. Luke's S. S., Domestic	7 56
St. Paul's S. S., for "Sybil Carter" scholarship, Cape Mount School, Africa	25 00
"L. H. K.," Domestic, \$5; Foreign, \$5	10 00
The National Home, St. Cornelius Mission, Colored	4 18
<i>Nashotah</i> —St. Sylvanus', Domestic, \$1; General, \$8.56; Sp. for Rev. J. McKim, Japan, \$1	10 56
<i>Rochester</i> —Mission, Domestic	1 42
<i>Springfield</i> —St. John's, Domestic	80

MINNESOTA—\$137.46

<i>Austin</i> —Christ Church, Domestic, \$3; Foreign, \$2.50	5 50
<i>Hallock</i> —Mission, General	1 25
<i>Janesville</i> —St. John's, General	3 65
<i>Minneapolis</i> —Gethsemane, Domestic, \$32.50; Foreign, \$32.00	65 00
Mrs. J. A. Beecher, Domestic	4 00
<i>Red Wing</i> —Christ Church, Colored	13 70
<i>St. Paul</i> —Christ Church, Domestic	43 11
<i>St. Vincent</i> —Christ Church, General	1 25

MISSISSIPPI—\$62.85

<i>Carrollton</i> —Grace, General	2 50
<i>Vicksburg</i> —Holy Trinity Church, Domestic	10 35
<i>Miscellaneous</i> —"A Presbyter of the Diocese of Mississippi," Indian	50 00

MISSOURI—\$133.84

<i>Brookfield</i> —Grace, Domestic	2 20
<i>Kirkwood</i> —Grace, Domestic	31 00

<i>St. Joseph</i> —Holy Trinity Church S. S., St. George's Class, Domestic.....	3 34
<i>St. Louis</i> —Christ Church Cathedral, Domestic (of which S. S., \$7.50), \$61.75; Miss Gault, Sp. for Bishop Talbot, \$5.....	66 75
Church of the Good Shepherd, Domestic..	5 55
Holy Communion, Domestic.....	20 00
Anna B. Hayman, General.....	5 00

NEBRASKA—\$8.99

<i>Decatur</i> —Incarnation, Domestic and Foreign.....	2 90
<i>North Platte</i> —Church of Our Saviour, Domestic.....	6 09

NEWARK—\$426.05

<i>Belleville</i> —Christ Church, Domestic.....	15 05
<i>Bergen Point</i> —Trinity Church, for "F. R. Rising" scholarship, Hoffman Institute, Cavalla, Africa.....	75 00
<i>Jersey City</i> —St. John's, for "Maria C. Stoddard" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
<i>Morristown</i> —Church of the Redeemer, General.....	146 00
<i>Newark</i> —Trinity Church, Missionary Society, Sp. for Bishop Thomas, for Vail Hall, Salina, Kansas.....	25 00
<i>Orange</i> —Grace, Parish Association, Wo. Aux., for "Mrs. Frances C. Henderson scholarship, St. Mary's Hall, Shanghai, China, \$20; "Grace" scholarship, St. John's College, Shanghai, China, \$20; S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota, \$30.....	70 00
<i>Rutherford</i> —Grace, Domestic.....	5 00
<i>Tenafly</i> —Atonement S. S., Wo. Aux., Domestic, \$10; "Atonement" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40.....	50 00

NEW HAMPSHIRE—\$49.32

<i>Concord</i> —St. Paul's, Colored.....	6 64
<i>Nashua</i> —Church of the Good Shepherd, "Miss H. E. S.," Sp. for Rev. S. C. Partridge, China.....	1 20
<i>Portsmouth</i> —St. John's, Domestic.....	20 90
<i>Wolfboro Junction</i> —St. John Baptist's, Domestic, \$8.59; Foreign, \$12.89.....	21 48

NEW JERSEY—\$711.47

<i>Burlington</i> —St. Mary's, Domestic.....	27 67
<i>Elizabeth</i> —Christ Church, Domestic.....	20 00
St. John's, Young Ladies' Foreign Aid Committee, Wo. Aux., for salary of teacher in Mission School, Athens, Greece.....	45 00
Emily Halsey Suydam, Sp. for Rev. Dr. Porter, Charleston, S. C.....	1 00
<i>Fair Haven</i> —Holy Communion S. S., Sp. for Mrs. Brierley, Cape Mount, Africa.....	12 00
<i>Freehold</i> —St. Peter's, Domestic.....	13 00
<i>Hightstown</i> —Trinity Church, Domestic and Foreign.....	1 50
<i>Moorestown</i> —Trinity Church, Domestic and Foreign, \$20; Sp. for Bishop Weed, for yellow fever sufferers, \$15.....	35 00
<i>Mt. Holly</i> —St. Andrew's, Indian, \$18; Colored, \$15.....	33 00
<i>New Brunswick</i> —Christ Church, Domestic. St. John Evangelist, Domestic.....	36 79
"Anonymous" for African catechist.....	53 00
<i>Perth Amboy</i> —St. Peter's, Domestic.....	40 00
<i>Plainfield</i> —Ed. Embury, Sp. for Bishop J. A. Paddock, Washington Territory, \$50; Sp. for Bishop A. C. Garrett, Northern Texas, \$50.....	46 16
"A Friend," Indian.....	100 00
<i>Princeton</i> —Trinity Church, Domestic.....	10 00
<i>Rahway</i> —St. Paul's Guild, Sp. for Bishop Brewer.....	69 90
<i>Ramson Neck</i> —St. George's, Colored, \$20; "M. L. T.," Indian, \$10.....	9 00
<i>Salem</i> —St. John's, Domestic.....	30 00
<i>Shrewsbury</i> —Christ Church, Domestic.....	71 39
	14 29

<i>Somerville</i> —St. John's, Domestic and Foreign.....	13 90
<i>South Amboy</i> —Doane Memorial, Domestic, \$2.50; Colored, \$2.40.....	4 90
<i>Trenton</i> —Trinity Church, Domestic, \$15.18; Foreign, \$3.79.....	18 97
<i>Westfield</i> —Grace, Foreign.....	5 00

NEW YORK—\$10,118.86

<i>Brewster</i> —St. Andrew's, Domestic.....	18 00
<i>Clifton</i> —St. John's, "K.," Domestic, \$10; Indian, \$10; Foreign, \$10.....	30 00
<i>Matteawan</i> —St. Luke's, Wo. Aux., for Bishop Holly's work, Haiti.....	56 70
<i>Mt. Vernon</i> —Trinity Church S. S., General, \$8.88; "A Member," Foreign, \$1.....	9 88
<i>New Brighton</i> —Christ Church, Domestic.....	157 10
<i>New York</i> —Calvary, for salary of Rev. W. E. Potwine, Oregon, \$250; through the rector, for Rev. W. B. Gordon's salary, Mexico, \$105; Mrs. Wm. Barton, Domestic, \$21.19; S. S., Domestic, \$128.50; Foreign, \$128.50.....	633 19
Calvary Chapel, Domestic Missionary Association, Sp. for Bishop Garrett's Girls' School, Dallas, Texas.....	33 00
Grace, Indian Association, through Niobrara League, for salary of teacher, St. Mary's School, South Dakota, \$105; Miss E. Butler, for Rev. J. Chapman's work, Alaska, \$3.....	108 00
Holy Communion, "F. E. L.," Sp. for Bishop Brewer's work, \$100; Niobrara League, for "Francis E. Lawrence" scholarship, St. Paul's School, South Dakota, \$60.....	160 00
Church of the Holy Spirit, "A Member," Wo. Aux., Sp. for Mrs. Thomson, China, \$10; Woman's Missionary Association, Wo. Aux., for "Edmund Guilbert" scholarship, St. Margaret's School, Tokio, Japan, \$40.....	50 00
Holy Trinity Church, General.....	250 00
(<i>Harlem</i>)—Holy Trinity Church, Young Ladies' Foreign Missionary Band, The King's Daughters, Wo. Aux., \$10; Miss J. Baldwin's S. S. Class, \$2; Sp. for Bishop Holly's Medical Mission, Haiti.....	12 00
Incarnation S. S., Indian.....	22 82
St. Bartholomew's, Domestic, \$4,150.62; St. Margaret's Society, for "Emma W. Cooke" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	4,190 62
(<i>Fordham</i>)—St. James', Domestic, \$25.92; Wo. Aux., for building Hoffman Institute, Africa, \$22.....	47 92
St. John Evangelist, "Anonymous," Domestic, \$10; Wo. Aux., Sp. for work of Rev. J. G. Bryant, Aquasco, Md., \$10.....	20 00
St. Luke's Hospital, General.....	56 25
St. Michael's, Missionary Association, Sp. for Rev. J. J. Lloyd's Colored work, Abingdon, Virginia.....	40 15
St. Stephen's, Domestic.....	48 00
St. Thomas', Domestic, \$2,070.53; Ladies' Foreign Missionary Association, Wo. Aux., for "Loomis" scholarship, Cape Mount School, Africa, \$25; "Wm. F. Morgan" scholarship, Divinity School, Shanghai, China, \$100.....	2,195 53
Trinity Parish, German congregation, Sp. at discretion of General Secretary.....	8 75
Mrs. J. Merritt, Colored, \$500; Foreign, \$500.....	1,000 00
Mrs. Auchmuty, Domestic.....	300 00
E. H. Dougherty, General.....	100 00
"A Lady," Domestic, \$50; Foreign, \$50.....	100 00
Mrs. Samuel Wetmore, through Niobrara League, for "Wyatt Memorial" scholarship, St. Paul's School, South Dakota.....	60 00
"A Lady," Wo. Aux., for "Harriet Schuyler" scholarship, Cape Mount School, Africa.....	25 00
(<i>Riverdale</i>)—C. H. P. Babcock, General..	10 00
"St. Andrew's Day," General.....	5 00
Mrs. N. F. Morgan, for Wuchang, China..	5 00
E. K. Kitching, Missionary Box, Domestic.....	2 25
"L.," Sp. for Mrs. Brierley.....	2 00

<i>New Rochelle</i> —Trinity Church, Wo. Aux., Domestic, \$11; Japan, \$11.20.....	22 20
<i>Nyack</i> —Grace, General.....	48 50
<i>Patterson</i> —Christ Church, Domestic.....	2 00
<i>Rye</i> —Christ Church, Niobrara League, for "Sarah Adams Bulkeley" scholarship, Hope School, South Dakota, \$60; Woman's Missionary Association, through Wo. Aux., Sp. for Mrs. Elliot H. Thomson, \$109.26.....	169 26
<i>Staatsburgh</i> —St. Margaret's, Domestic.....	16 50
<i>Tivoli-on-Hudson</i> —St. Paul's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	18 24
<i>West Point</i> —"Anonymous," General.....	5 00
<i>Yonkers</i> —St. John's, Sp. at discretion of General Secretary.....	20 00
St. Paul's, Wo. Aux., for Japan.....	10 00
<i>Miscellaneous</i> —"A Clergyman," Domestic and Foreign.....	50 00

NORTH CAROLINA—\$190.34

<i>Asheville</i> —Trinity Church, Domestic.....	23 83
"J. G. M.," Domestic.....	2 50
<i>Burlington</i> —St. Anthanasius, Domestic.....	1 75
<i>Charlotte</i> —St. Peter's, Wo. Aux., Sp. for scholarship in Utah.....	10 00
<i>Edgecombe Co.</i> —St. Mary's, Domestic.....	3 00
<i>Henderson</i> —Holy Innocents', Domestic, \$3; Indian, \$1.50; Colored, \$1.54; Foreign, \$3.....	9 04
<i>Hillsboro</i> —St. Matthew's, Domestic.....	15 75
<i>Lincolnton</i> —St. Luke's, Domestic and Foreign.....	4 80
<i>Marion</i> —Mission, Domestic.....	2 00
<i>Old Fort</i> —Mission, Domestic.....	2 25
<i>Pittsboro</i> —St. Bartholomew's, General.....	8 52
St. James' Mission, Domestic, 50 cts.; General, \$1.45.....	1 95
<i>Raleigh</i> —Christ Church, Domestic.....	34 28
<i>Reidsville</i> —St. Thomas', Domestic.....	1 36
<i>Salisbury</i> —St. Luke's, Foreign.....	11 30
<i>Tarboro</i> —Calvary, Domestic.....	56 86
<i>Wadesboro</i> —Calvary, Wo. Aux., General.....	1 15

OHIO—\$426.37

<i>Cleveland</i> —Church of the Good Shepherd S. S., Domestic and Foreign.....	5 10
Trinity Church, Domestic, \$163.45; Indian, \$25.....	188 45
<i>Elvira</i> —St. Andrew's, Domestic.....	8 00
<i>Galion</i> —Grace, Domestic.....	5 00
<i>Gambier</i> —Church of the Holy Spirit, Domestic, \$51; Bishop and Mrs. Bedell, Domestic, \$100.....	151 00
<i>Painesville</i> —St. James', Domestic.....	9 68
<i>Sandusky</i> —Grace, Wo. Aux., Colored schools, Georgia.....	25 00
<i>Toledo</i> —Grace, General.....	12 64
<i>Warren</i> —Christ Church, "The Light Seekers," for "St. James'" scholarship, Jane Bohlen School, Wuchang, China.....	10 00
<i>Wooster</i> —St. James', Domestic, \$6; Foreign, \$5.50.....	11 50

PENNSYLVANIA—\$1,770.23

<i>Clifton Heights</i> —St. Stephen's, Domestic.....	13 22
<i>Doylestown</i> —St. Paul's, Domestic.....	10 84
<i>Great Valley</i> —St. Peter's, Domestic.....	3 20
<i>Jenkintown</i> —Church of Our Saviour, General.....	10 00
<i>Morton</i> —Atonement, Domestic, of which "Sigma," \$5.....	10 50
<i>Norristown</i> —St. John's, Foreign.....	21 17
<i>Philadelphia</i> —Advent, Colored, \$60; Wo. Aux., for "J. C. Emery" scholarship, Orphanage, Cape Palmas, Africa, \$3; "A. J. Rumney" scholarship, St. Paul's School, Tokio, Japan, \$2; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	67 00
Burd Orphan Asylum Chapel, Domestic, \$15; Colored, \$10.....	25 00
Calvary Monumental, through Indian Hope Association, profits from sale of "Promises of the Eternal," for Bishop Hare's work.....	16 00
Christ Church Hospital, Wo. Aux., for	

rebuilding Church of the Nativity, Wuchang, China.....	7 00
(<i>Germantown</i>)—Christ Church, Wo. Aux., for Miss Mailes' salary, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$3.....	8 00
(<i>Holmesburg</i>)—Emmanuel Church, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 50
Holy Trinity Church, "A Member," for "Paul Post Memorial" scholarship, St. Mary's School, South Dakota, \$60; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2.....	62 00
Church of the Mediator, Wo. Aux., for "Richard Newton" scholarship, High School, Cavalla, Africa.....	10 00
St. Andrew's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
(<i>West</i>)—St. Andrew's, Domestic.....	47 73
St. James', Wo. Aux., for salary of Mrs. Brent's assistant teacher, Virginia, \$6; "Richard Newton" scholarship, High School, Cavalla, Africa, \$10.....	16 00
St. John Evangelist, Domestic.....	8 09
St. Luke's, Indian, \$19.76; Wo. Aux., for salary of Mrs. Brent's assistant teacher, Virginia, \$7.....	26 76
St. Mark's, Wo. Aux., for Miss Mailes' salary, Japan.....	46 00
(<i>Frankford</i>)—St. Mark's, Wo. Aux., for salary of Mrs. Brent's assistant teacher, Virginia, \$15; "Richard Newton" scholarship, High School, Cavalla, Africa, \$1.....	16 00
(<i>Chestnut Hill</i>)—St. Paul's, Domestic, \$66.15; Foreign, \$61.55; Wo. Aux., for "Richard Newton" scholarship, High School, Cavalla, Africa, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$2; Sp. for St. Mary's Orphanage, Shanghai, China, \$19.....	158 70
St. Peter's, Domestic, \$1,066.67; Wo. Aux., for salary of Mrs. Brent's assistant teacher, Virginia, \$5.....	1,071 67
(<i>Germantown</i>)—St. Peter's, Wo. Aux., for salary of Mrs. Brent's assistant teacher, Virginia, \$3; Theological School, Petersburg, Va., \$5.....	8 00
Episcopal Hospital, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
L. L. Walker, Domestic and Foreign.....	13 00
<i>West Chester</i> —Holy Trinity Church, Wo. Aux., for Japan, \$40; S. S., for Africa, \$16.85; China, \$20.12.....	76 97
<i>West Whiteland</i> —St. Paul's, Domestic.....	10 88

PITTSBURGH—\$443.58

<i>Allegheny</i> —Christ Church, Domestic.....	41 26
<i>Erie</i> —St. Paul's, General.....	2 38
<i>Greensburg</i> —Christ Church, Domestic.....	3 94
<i>Mercer</i> —"S. W. P.," Domestic.....	3 00
<i>Pittsburgh</i> —Calvary, Men's Bible-class, for "Calvary" scholarship, St. Mary's School, South Dakota.....	15 00
St. Peter's, Sp. for Rev. Mr. Wilson, Lexington, Ky.....	375 00
<i>Sewickley</i> —St. Stephen's, General.....	3 00

QUINCY—\$10.41

<i>Limestone</i> —Christ Church, General.....	4 25
<i>Rock Island</i> —St. Paul's, Missionary Guild, General.....	6 16

RHODE ISLAND—\$115.00

<i>Providence</i> —Grace, Sp. for Rev. J. Perry, Tarboro, N. C.....	15 00
St. John's, Colored.....	50 00
<i>Miscellaneous</i> —Wo. Aux., for Mrs. Brent's salary, Virginia.....	50 00

SOUTH CAROLINA—\$120.35

<i>Aiken</i> —A. E. Quinby, for Japan.....	1 00
<i>Anderson</i> —Grace, Domestic.....	3 30
<i>Beaufort</i> —St. Helena's, King's Daughters of Beaufort Public School, Domestic,	

\$6.19; Foreign, \$6.19	12 38
<i>Edgefield</i> —Trinity Church, General	3 16
<i>Pee Dee</i> —Prince Frederick parish, Domestic of which Rev. B. Allston, \$5	10 00
<i>Rock Hill</i> —Church of Our Saviour S. S., General	5 65
<i>Spartanburg</i> —Advent, Domestic and Foreign	14 00
<i>Summerville</i> —"A Friend," Sp. for Clergy House, Wuchang, China, \$2.50; Sp. for Bishop Holly, Haiti, \$2.50	5 00
<i>Trenton</i> —Church of Our Saviour, General	3 61
<i>Union</i> —Church of the Nativity, Domestic	2 25
<i>Miscellaneous</i> —Wo. Aux., for Bible reader, Japan	60 00

SOUTHERN OHIO—\$244.40

<i>Cincinnati (Walnut Hills)</i> —Advent, "Little Missionaries," through Wo. Aux., Sp. for the Missionary Jurisdictions (\$4 each)	52 00
<i>(Clifton)</i> —Calvary, Domestic	80 00
<i>(Mt. Auburn)</i> —Church of Our Saviour, St. Martin's Guild, "Two Little Girls," Sp. for Mrs. Brierley	18 00
<i>St. Paul's</i> , Domestic (of which Wo. Aux., \$7.92), \$24; Wo. Aux., Foreign, \$7.92	31 92
<i>(Walnut Hills)</i> —Club of Honor, "Little Missionaries," Sp. for Bishop Walker's Indian work	25 00
<i>Mrs. R. E. Weeks</i> , General	2 00
<i>Columbus</i> —Church of the Good Shepherd, Domestic	6 73
<i>Dayton</i> —Christ Church, Domestic	15 72
<i>Hartwell</i> —Holy Trinity Church, Domestic	9 00
<i>Worthington</i> —St. John's, Colored	4 03

SPRINGFIELD—\$1.00

<i>East St. Louis</i> —St. Mary's, General	1 00
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TENNESSEE—\$28.55

<i>Bolivar</i> —St. James', Domestic, \$5; China, \$2.50	7 50
<i>St. Philip's Chapel</i> , Colored	1 05
<i>Franklin</i> —St. Paul's, General	5 00
<i>Nashville</i> —Advent, Domestic, \$6; "A Member," for Rev. S. C. Partridge's work, China, \$5	11 00
<i>Spring Hill</i> —Grace, General	4 00

TEXAS—\$41.85

<i>Belleville</i> —St. Mary's, Domestic	2 55
<i>Columbia</i> —Mrs. C. Adriance, Wo. Aux., for salaries of women helpers	5 00
<i>La Grange</i> —St. James', Foreign	3 40
<i>Richmond</i> —Calvary, Domestic	90
<i>Waco</i> —St. Paul's, Domestic, \$10; Colored, \$10; Foreign, \$10	30 00

VERMONT—\$53.42

<i>Burlington</i> —St. Paul's, Domestic, \$12.50; Foreign, \$12.50	25 00
<i>Castleton</i> —Mrs. E. F. Ellery, Domestic, \$1; Foreign, \$1	2 00
<i>Enosburgh</i> —Christ Church, Domestic, 45 cts.; Foreign, 45 cts.	90
<i>Enosburgh Falls</i> —St. Matthew's, Domestic, 78 cts.; Foreign, 78 cts.	1 56
<i>Fairfield</i> —Trinity Church, Domestic, 63 cts.; Foreign, 62 cts.	1 25
<i>Highgate</i> —St. John's, Domestic	3 00
<i>Hydeville</i> —St. James', Domestic, 50 cts.; Foreign, 50 cts.	1 00
<i>Manchester Centre</i> —Zion, Domestic, \$1.77; Foreign, \$1.76; Colored, \$3.50	7 03
<i>Rutland</i> —Trinity Church, Domestic, \$1.97; Foreign, \$1.96	3 93
<i>Sheldon</i> —Grace, Domestic, \$1.88; Foreign, \$1.87	3 75
<i>Swanton</i> —Holy Trinity Church, Domestic	4 00

VIRGINIA—\$287.23

<i>Albemarle Co.</i> —Walker's Parish, South	
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<i>Plains, S. S.</i> , Mrs. Everett's class, Foreign	2 33
<i>Amherst Co.</i> —Ascension, General	11 53
<i>Dinwiddie Co.</i> —Grace S. S., for "Grace Church" scholarship, Duane Hall, Shanghai, China	40 00
<i>St. Stephen's S. S.</i> , Domestic	3 07
<i>Gloucester Co.</i> —Abingdon Parish, China, \$1; Japan, \$1	2 00
<i>Henrico Co.</i> —Grace, Bible-class, Wo. Aux., for "Susie Morris" scholarship, St. Margaret's School, Tokio, Japan	10 00
<i>Moore Memorial Church</i> , Domestic	14 29
<i>Henry Co.</i> —Christ Church, Missionary Society, Japan	3 00
<i>Norfolk Co.</i> —Christ Church, General	50 00
<i>Trinity Church</i> , Wo. Aux., Sp. for Northern California, \$20; Sp. for Bishop Weed, \$8	28 00
<i>Wo. Aux.</i> , for "Bishop Johns" scholarship, St. Margaret's School, Tokio, Japan	40 00
<i>Roanoke Co.</i> —St. John's, for Bishop Brewer's work, \$13.70; work in New Mexico and Arizona, \$13.69	27 39
<i>Rockingham Co.</i> —Emmanuel Church, Japan	10 00
<i>Tazewell Co.</i> —Christ Church, Domestic, \$1.69; Foreign, \$1.69	3 88
<i>Stras Memorial Church</i> , Domestic, \$3.62; Foreign, \$3.62	17 24
<i>Miscellaneous</i> —Virginia Female Institute, Missionary Society, for "Patty Watkins" scholarship, Cape Mount School, Africa	25 00

WESTERN MICHIGAN—\$94.38

<i>Benton Harbor</i> —Holy Trinity Church, Domestic	1 00
<i>Coldwater</i> —St. Mark's, Domestic	15 00
<i>Grand Haven</i> —St. John's, Domestic	1 12
<i>Grand Rapids</i> —"A. M. F.," Foreign	50 00
<i>Hastings</i> —Rev. J. W. Bancroft, Domestic	5 00
<i>Manistee</i> —Holy Trinity Church, Domestic	3 76
<i>Miscellaneous</i> —Wo. Aux., for "Dr. Cumming" scholarship, St. John's School, South Dakota	18 50

WESTERN NEW YORK—\$481.34

<i>Belmont</i> —St. Philip's S. S., General	5 20
<i>Buffalo</i> —Trinity Church, Domestic, \$170.45; Indian, \$40; Colored, \$71; Sp. for Bishop Talbot, \$166.50	447 95
<i>Mrs. F. Granger</i> , Domestic and Foreign	10 00
<i>Jamestown</i> —St. Luke's, Domestic	10 00
<i>Miscellaneous</i> —Wo. Aux., Sectional Meeting, Sp. for Miss Skellie, Waynesville, N. C.	8 19

WEST VIRGINIA—\$105.49

<i>Charlestown</i> —Zion, Domestic, \$21.79; Indian, \$30.25	52 04
<i>Clarksburg</i> —Christ Church, Domestic	7 71
<i>Coal Valley</i> —Calvary, General	1 83
<i>Hedgesville</i> —Mt. Zion, General	10 00
<i>Shepherdstown</i> —Trinity Church, Domestic, \$14.41; S. S., for "Little Anna" scholarship, Cape Mount School, Africa, \$12.50	26 91
<i>Union</i> —All Saints', Domestic	7 00

ARIZONA—\$8.00

<i>Phoenix</i> —Trinity Church, Ladies' Aux., Sp. for work in Arizona	8 00
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WYOMING AND IDAHO—\$5.00

Idaho.

<i>Lewiston</i> —Church of the Nativity, Domestic	5 00
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ACKNOWLEDGMENTS.

MONTANA—\$28.55

Dillon—St. James' S. S., General..... 28 55

Luling—Elliott Memorial Society, Domestic..... 2 50
San Antonio—St. Paul's Memorial, Domestic..... 7 40

NORTHERN TEXAS—\$34.05

Albany—Mission, Domestic..... 2 10
Comanche—St. Matthew's, Domestic..... 3 35
 Mr. and Mrs. W. L. Sartwelle, Domestic,
 \$10; Foreign, \$10..... 20 00
Dublin—Mission, Domestic..... 1 20
Wichita Falls—Church of the Good Shepherd, Domestic..... 7 40

NORTHERN CALIFORNIA—\$1.10

Cloverdale—Church of the Good Shepherd,
 Mission S. S., General..... 1 10

MISCELLANEOUS—\$1,186.00

Interest, Domestic, \$269; Foreign, \$511.40;
 Sp. \$24.40..... 804 80
 Wm. G. Boulton, for Rev. W. B. Gordon's
 salary, Mexico..... 295 00
 Sp. for Foreign Missionaries' Insurance
 Fund..... 60 00
 St. Mark's, Friendly League, Wo. Aux., Sp.
 for scholarship in Utah..... 20 00
 "H. S. B.," Domestic..... 5 00
 "Anonymous," Domestic..... 1 00
 "Cash," Domestic..... 20

OREGON—\$159.06

Astoria—Grace, Domestic..... 26 16
Baker City—St. Stephen's, Domestic..... 3 45
Corvallis—Good Samaritan, Domestic..... 10 20
East Portland—St. David's, Domestic..... 12 00
Portland—St. Stephen's Chapel, Domestic..... 16 50
 Trinity Church, Domestic..... 65 00
 Trinity Chapel, Domestic..... 9 55
Roseburg—St. George's, Domestic..... 2 75
The Dalles—St. Paul's, Domestic..... 12 25
Upper Astoria—Holy Innocents', Domestic..... 1 20

LEGACIES—\$18,572.50

Pa., Pittsburgh—Estate of Miss Jane
 Holmes, Indian..... 10,000 00
N. Y., Goshen—Estate of Miss Martha
 Wisner, Domestic, \$2,857.50; Indian,
 \$1,905; Colored, \$1,905; Foreign, \$1,905..... 8,572 50

WASHINGTON TERRITORY—\$2.70

Chehalis—Epiphany, Domestic..... 2 70

Receipts for December..... 42,416 12
 Amount previously acknowledged..... 52,057 68

WESTERN TEXAS—\$18.39

Brownsville—Advent, Wo. Aux., Sp. for
 Foreign Missionaries' Insurance Fund... 4 99
Gonzales—Church of the Messiah, Elliott
 Memorial Missionary Society, Domestic..... 3 50

Total receipts since September 1st, 1888.. \$94,473 80

APPROPRIATED.

DOMESTIC—(of which for Indian Missions, \$39,255.00; for Missions to Colored people, \$34,950.00)
 and one-half central expenses..... \$209,005 00
 FOREIGN—And one-half central expenses..... \$150,836 10
 Total..... \$359,841 10

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1888 (of which designated for Indian Missions, \$4,006.60; Missions to
 Colored people, \$3,270.31), including one-half of general offerings..... \$33,588 58
 FOREIGN—Excess of resources over appropriations, September 1st, 1888..... \$639 19
 Received since September 1st, 1888, including one-half of general offerings.. 17,411 25
 Total..... \$51,839 02

Required from Jan. 1st, 1889, to Sept. 1st, 1889, for Domestic Missions \$175,416 42
 for Foreign Missions \$132,585 66

Total..... \$308,002 08

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, **22 Bible House, New York**. Remittances in Bank Notes are not safe unless sent in **REGISTERED Letters**.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from September 1st, 1888, to Jan. 1st, 1889.

ALABAMA—\$27.70

<i>Birmingham—Advent</i>	8 00
<i>Greenville—St. Thomas</i>	2 70
<i>Huntsville—Church of the Nativity</i>	16 00
<i>Selma—George A. Wilkins</i>	1 00

ALBANY—\$254.67

<i>Albany—Holy Innocents'</i>	5 16
<i>St. Peter's</i>	64 84
<i>Colton—Zion</i>	1 43
<i>Cooperstown—Christ Church</i>	3 85
<i>Herkimer—Christ Church</i>	10 50
<i>Hoosick Falls—St. Mark's</i>	5 53
<i>Keene Valley—Dr. Dubois' private chapel</i>	20 00
<i>Ogdensburg—St. John's</i>	98 56
<i>Oneonta—St. James'</i>	3 00
<i>Palenville—Gloria Dei Mission</i>	6 70
<i>Stamford—Grace Chapel</i>	10 00
<i>Troy—Mary M. Clum</i>	25 00

ARKANSAS—\$18.05

<i>Fort Smith—St. John's</i>	11 30
<i>Pine Bluff—Trinity Church</i>	6 75

CALIFORNIA—\$59.65

<i>Martinez—Grace</i>	12 55
<i>Orange—Trinity Mission, a member</i>	5 00
<i>Redlands—Trinity Missions</i>	59
<i>Riverside—All Saints'</i>	11 40
<i>Salinas City—St. Paul's</i>	5 00
<i>San Gabriel—Church of Our Saviour</i>	19 20
<i>San Pedro—St. Peter's (of which S.S., \$1.75)</i>	4 00
<i>Wilmington—St. John's</i>	2 00

CENTRAL NEW YORK—\$262.36

<i>Afton—St. Ann's</i>	91
<i>Bainbridge—St. Peter's</i>	4 73
<i>Baldwinsville—Grace</i>	4 87
<i>Binghamton—Christ Church</i>	20 00
<i>Copenhagen—Grace</i>	1 16
<i>Greene—Zion</i>	13 15
<i>Harpersville—St. Luke's</i>	95
<i>Ithaca—St. John's</i>	31 29
<i>New Berlin—St. Andrew's</i>	20 54
<i>Oriskany Falls—Church of the Good Shepherd</i>	1 36
<i>Ozford—St. Paul's</i>	16 62
<i>Rome—Zion</i>	10 00
<i>Seneca Falls—Trinity Church</i>	17 86
<i>Utica—Grace</i>	85 00
<i>Watertown—St. Paul's</i>	13 34
<i>Watertown—Trinity Church</i>	19 72
<i>Windsor—Zion</i>	86

CENTRAL PENNSYLVANIA—\$423.36

<i>Allentown—Grace</i>	18 20
<i>Ashland—St. John's</i>	4 50
<i>Birdsboro—St. Michael's</i>	100 00
<i>Brookland—All Saints'</i>	3 08
<i>Carlisle—St. John's</i>	10 53

<i>Chambersburg—Trinity Church</i>	3 51
<i>Fall Brook—St. Thomas'</i>	3 37
<i>Harriaburg—St. Stephen's</i>	22 83
<i>Lebanon—St. Luke's</i>	153 01
<i>Mauch Chunk—St. Mark's</i>	23 29
<i>Philipsburg—St. Paul's</i>	8 87
<i>Scranton—Church of the Good Shepherd</i>	13 14
<i>Stilns Grove—Miss M. K. Snyder</i>	1 00
<i>Wilkes Barre—St. Stephen's</i>	52 66
<i>White Haven—St. Paul's</i>	5 37

CHICAGO—\$18.80

<i>Dundee—St. James'</i>	10 00
<i>Freeport—Zion</i>	5 00
<i>Pontiac—Grace</i>	3 80

COLORADO—\$18.93

<i>Colorado Springs—Grace</i>	5 00
<i>Las Animas—Church of the Messiah</i>	3 85
<i>Littleton—St. Paul's</i>	2 00
<i>Pueblo—Holy Trinity Church</i>	3 70
<i>Salida—Ascension</i>	4 38

CONNECTICUT—\$541.17

<i>Ansonia—Christ Church</i>	6 00
<i>Bantam—St. Paul's</i>	2 00
<i>Birmingham—St. James'</i>	25 00
<i>Brookfield—St. Paul's</i>	9 32
<i>Essex—St. John's</i>	5 00
<i>Fairfield—St. Paul's</i>	13 95
<i>Fair Haven—St. James'</i>	25 00
<i>Greenwich—Christ Church</i>	45 00
<i>Groton—Seabury Memorial Mission</i>	5 00
<i>Guilford—Christ Church</i>	20 00
<i>Hartford—Grace</i>	3 00
<i>Trinity Church</i>	37 57
<i>Lame Rock—Trinity Church</i>	3 13
<i>Meriden—St. Andrew's</i>	50 65
<i>Middletown—Christ Church</i>	10 00
<i>Holy Trinity Church</i>	37 00
<i>New Canaan—St. Mark's</i>	14 32
<i>New Haven—Ascension</i>	2 00
<i>St. James'</i>	5 26
<i>St. Paul's</i>	25 00
<i>Newington—Grace</i>	3 50
<i>New London—St. James'</i>	61 00
<i>Trinity Church</i>	23 17
<i>North Haven—St. John's</i>	11 43
<i>Pomfret—Christ Memorial Church</i>	10 00
<i>Saybrook—Grace</i>	8 25
<i>Seymour—Trinity Church</i>	17 27
<i>Thomaston—Trinity Church</i>	20 00
<i>Watertown—Christ Church</i>	35 00
<i>Woodbury—St. Paul's</i>	7 35

DELAWARE—\$17.69

<i>Wilmington—St. John's S. S.</i>	17 69
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EAST CAROLINA—\$36.81

<i>Beaufort—St. Paul's</i>	5 00
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<i>Edenton</i> —St. Paul's.....	4 57
<i>Wilmington</i> —St. James'.....	25 00
<i>Woodville</i> —Grace.....	2 24

EASTON—\$23.71

<i>Chestertown</i> —Emmanuel Church.....	5 62
<i>Cecil Co.</i> —North Elk Parish.....	1 00
<i>Trinity</i> —Parish.....	3 50
<i>Fulton</i> —Church of the Good Shepherd.....	4 27
<i>Kent Co.</i> —North Kent Parish.....	6 52
<i>Talbot Co. (Trappe)</i> —Whitemarsh Parish.....	2 80
<i>Worcester Co.</i> —Pocomoke Parish.....	

FLORIDA—\$4.45

<i>Fulton</i> —Church of the Good Shepherd.....	2 00
<i>Lane Park</i> —St. Edward's.....	2 45

GEORGIA—\$38.50

<i>Macon</i> —Christ Church.....	8 50
<i>Savannah</i> —Christ Church.....	30 00

INDIANA—\$38.71

<i>Hammond</i> —St. Paul's Mission.....	5 00
<i>Indianapolis</i> —Christ Church.....	14 93
<i>Madison</i> —Christ Church.....	9 46
<i>Marion</i> —Gethsemane.....	3 00
<i>Muncie</i> —Grace.....	4 35
<i>New Castle</i> —St. James' Mission.....	1 97

IOWA—\$15.78

<i>Keokuk</i> —Holy Cross Parish.....	3 00
<i>Ottumwa</i> —St. Mary's.....	7 78
<i>Sac City</i> —Thomas Smith.....	5 00

KANSAS—\$36.01

<i>Abilene</i> —St. John's.....	2 75
<i>Atchison</i> —Trinity Church.....	13 00
<i>Dwight</i> —Mission.....	1 26
<i>Topeka</i> —Grace Cathedral.....	19 00

KENTUCKY—\$103.29

<i>Ashland</i> —Calvary Mission.....	3 29
<i>Lexington</i> —Mrs. A. E. Ryland.....	100 00

LOUISIANA—\$26.15

<i>Baton Rouge</i> —St. James'.....	8 40
<i>Napoleonville</i> —Christ Church.....	7 75
<i>Williamsport</i> —St. Stephen's.....	10 00

LONG ISLAND—\$444.39

<i>Astoria</i> —Church of the Redeemer.....	54 50
<i>Brooklyn</i> —All Saints'.....	38 75
<i>Atonement</i>	10 00
<i>Church of the Good Shepherd</i>	11 00
<i>Grace</i>	5 00
<i>Reformation</i>	29 75
<i>St. Ann's</i>	50 00
<i>St. Clement's Mission</i>	8 50
<i>St. James'</i>	49 51
<i>St. Mark's</i>	10 00
<i>Great Neck</i> —All Saints'.....	130 00
<i>Huntington</i> —St. John's.....	10 47
<i>Islip</i> —St. Mark's.....	8 69
<i>Newtown</i> —St. James'.....	12 00
<i>Sag Harbor</i> —Christ Church.....	5 00
<i>Smithtown</i> —St. James'.....	11 22

MAINE—\$20.13

<i>Augusta</i> —St. Mark's.....	5 08
<i>Bangor</i> —St. John's.....	12 05
<i>North East Harbor</i> —Mission.....	3 00

MARYLAND—\$181.53

<i>Annapolis</i> —St. Ann's (of which Mrs. Hester A. Ridout \$50).....	61 00
<i>Baltimore</i> —Mt. Calvary.....	5 00
<i>St. George's</i>	13 50
<i>G. R. Hoffman</i>	5 00
<i>Davidsonville</i> —All Saints'.....	5 00
<i>Frederick</i> —All Saints'.....	1 00
<i>Hagerstown</i> —St. John's.....	15 75

<i>Harford Co.</i> —St. George's.....	4 26
<i>Montgomery Co.</i> —St. Mark's Chapel and Prince George Co.—Ston.....	16 00
<i>Mount Winans</i> —Rev. DeWitt C. Loop.....	1 00
<i>Oakland</i> —St. Matthew's.....	3 00
<i>Prince George Co.</i> —St. Thomas'.....	6 70
<i>St. Margaret's</i> —St. Margaret's.....	4 32
<i>Washington</i> —St. Paul's.....	15 00
<i>Gen. E. D. Townsend</i>	15 00
<i>West River</i> —Christ Church.....	10 00

MASSACHUSETTS—\$601.94

<i>Boston (South)</i> —Church of the Redeemer..	5 13
<i>St. John Evangelist</i>	3 00
<i>(South)</i> —St. Matthew's.....	11 00
<i>Mrs. M. R. Peabody</i>	10 00
<i>Brookline</i> —St. Paul's.....	155 25
<i>Cambridge</i> —Christ Church.....	75 00
<i>St. Peter's</i>	10 00
<i>Chicopee</i> —Grace.....	5 00
<i>Clinton</i> —Church of the Good Shepherd.....	6 15
<i>Dedham</i> —Philomena Hunt.....	1 00
<i>Fall River</i> —St. James'.....	3 57
<i>Great Barrington</i> —St. James'.....	18 25
<i>Hyde Park</i> —Christ Church.....	9 03
<i>Linden</i> —St. Luke's.....	1 50
<i>Lynn</i> —St. Stephen's.....	29 32
<i>Marblehead</i> —St. Michaels'.....	22 00
<i>Milford</i> —Trinity Church.....	5 01
<i>Milville</i> —St. John's.....	2 05
<i>Nantucket</i> —St. Paul's.....	5 55
<i>New Bedford</i> —Olivet Mission.....	2 00
<i>Quincy</i> —Christ Church.....	19 80
<i>Salem</i> —St. Peter's.....	65 00
<i>Southborough</i> —St. Mark's.....	40 00
<i>Taunton</i> —St. Thomas'.....	50 00
<i>Wakefield</i> —Emmanuel Church.....	6 32
<i>Waltham</i> —Christ Church.....	15 00
<i>Williamstown</i> —St. John's.....	26 01

MICHIGAN—\$100.30

<i>Cheboygan</i> —St. James'.....	3 16
<i>Clinton</i> —St. John's.....	3 25
<i>Detroit</i> —Mariner's.....	2 63
<i>St. Paul's</i>	67 19
<i>Dexter</i> —St. James'.....	4 07
<i>Ypsilanti</i> —St. Luke's (of which S. S. \$2.97).....	20 00

MILWAUKEE—\$15.80

<i>Ashippun</i> —St. Paul's.....	1 00
<i>Darien</i> —Mission.....	1 65
<i>Milwaukee</i> —Mrs. Leavenworth.....	10 00
<i>Monroe</i> —Mission.....	1 70
<i>Superior</i> —Church of the Redeemer.....	1 45

MINNESOTA—\$35.83

<i>Litchfield</i> —Trinity Church.....	3 60
<i>Minneapolis</i> —St. Andrew's.....	5 00
<i>Red g</i> —Christ Church.....	10 26
<i>Rusk</i> —Emmanuel Church.....	3 25
<i>St. Cloud</i> —St. John's.....	9 71
<i>Willmar</i> —St. Luke's.....	4 01

MISSISSIPPI—\$18.65

<i>Grenada</i> —All Saints'.....	6 50
<i>Natchez</i> —Trinity Church.....	9 50
<i>Winona</i> —Immanuel Church.....	2 65

MISSOURI—\$7,107.84

<i>Benton Station</i> —St. Augustine's.....	1 35
<i>Brookfield</i> —Grace.....	2 96
<i>Carthage</i> —Grace.....	2 55
<i>Chillicothe</i> —Grace.....	4 00
<i>Fayette</i> —St. Mary's.....	4 00
<i>Kansas City</i> —Trinity Church.....	17 63
<i>Mr. W. E. Winner</i> , for Bishop Robertson Memorial Fund, Class A, received as invested by contributor in bonds of Trinity Church, Kansas City, Mo. (face).....	7,000 00
<i>Monroe City</i> —St. Jude's.....	6 25
<i>St. Louis</i> —Christ Church Cathedral.....	54 10
<i>St. John's</i> (of which for Bishop Robertson Memorial Fund, Class B, \$5).....	15 00

NEBRASKA—\$9.65

<i>Fremont—St. James'</i>	5 35
<i>Hastings—St. Mark's</i>	1 80
<i>Plattsmouth—St. Luke's</i>	2 50

NEWARK—\$621.87

<i>Orange—Grace</i>	240 38
<i>Newark—Trinity Church</i>	49 01
<i>Christ Church</i>	2 00
<i>Belleville—Christ Church</i>	10 90
<i>Greenville—Grace</i>	4 00
<i>Hamburgh—Church of the Good Shepherd</i>	15 00
<i>Hoboken—Holy Innocents'</i>	10 00
<i>Jersey City—Christ Church</i>	15 50
<i>Montclair—St. Luke's</i>	25 00
<i>Morristown—Church of the Redeemer</i>	92 36
<i>Orange—All Saints'</i>	100 00
<i>Paterson—St. Paul's</i>	37 72
<i>Ridgewood—Christ Church</i>	20 00

NEW HAMPSHIRE—\$39.48

<i>Charlestown—St. Luke's</i>	6 50
<i>Concord—St. Paul's</i>	24 00
<i>Dreusville—St. Peter's</i>	1 98
<i>Dumbarton—St. John Evangelist</i>	2 00
<i>Hanover—St. Thomas'</i>	5 00

NEW JERSEY—\$225.97

<i>Allentown—Christ Church</i>	2 74
<i>Burlington—St. Mary's</i>	22 62
<i>Chew's Landing—St. John's</i>	2 80
<i>Crosswicks—Grace</i>	2 26
<i>Elizabeth—Christ Church</i>	10 00
<i>Florence—St. Stephen's</i>	4 00
<i>Freehold—St. Peter's</i>	20 00
<i>Hightstown—Trinity Church</i>	1 13
<i>Lambertville—St. Andrew's</i>	6 50
<i>Moorestown—Trinity Church</i>	3 70
<i>Mount Holly—St. Andrew's</i>	29 64
<i>New Brunswick—St. John Evangelist</i>	25 00
<i>Roselle—St. Luke's</i>	7 00
<i>Rumson Neck—St. George's</i>	20 00
<i>Salem—St. John's</i>	26 02
<i>South Amboy—Doane Memorial Chapel and S. S.</i>	6 00
<i>Swedesboro—Trinity Church</i>	8 60
<i>Trenton—St. Michael's</i>	22 06
<i>St. Paul's</i>	5 00

NEW YORK—\$1,618.58

<i>Brewsters—St. Andrew's</i>	8 20
<i>Hyde Park—St. James'</i>	27 35
<i>Kingston—St. John's</i>	10 11
<i>New Rochelle—Trinity Church</i>	30 93
<i>New York—Calvary Chapel</i>	7 41
<i>Epiphany</i>	5 00
<i>Grace Church Chantry</i>	39 18
<i>Holy Apostles'</i>	26 26
<i>Incarnation</i>	160 00
<i>St. James'</i>	121 87
<i>St. Michael's</i>	7 95
<i>St. Thomas'</i>	285 02
<i>Transfiguration, P. C. Lawrence</i>	50 00
<i>Trinity Chapel, Alexander I. Cotheal, \$100;</i> <i>Mrs. J. R. Swords, \$10.</i>	110 00
<i>Mary E. Edgar</i>	20 00
<i>J. R. Davenport</i>	25 00
<i>Mrs. Julia Merritt</i>	400 00
<i>Frederick Hubbard</i>	150 00
<i>Mrs. John H. Clark and daughter</i>	103 00
<i>Patterson—Christ Church</i>	2 00
<i>Piermont—Christ Church</i>	12 30
<i>Scarsdale—St. James the Less</i>	2 00
<i>Sing Sing—St. Paul's</i>	15 00

NORTH CAROLINA—\$118.53

<i>Bowman's Bluff—Gethsemane Mission</i>	2 00
<i>Hillsboro—St. Matthew's</i>	6 00
<i>Jackson—Church of the Saviour</i>	5 00
<i>Leaksville—Epiphany</i>	2 40
<i>Monroe—St. Paul's</i>	2 70
<i>Pittsboro—St. Bartholomew's</i>	4 13
<i>St. James' Mission</i>	2 43
<i>Raleigh—Christ Church</i>	28 67

<i>Church of the Good Shepherd</i>	15 50
<i>St. Augustine's</i>	6 41
<i>Tarboro—Calvary</i>	37 06
<i>Wadesboro—Calvary</i>	1 66
<i>Rowan Co.—Christ Church</i>	1 55
<i>St. Andrew's</i>	2 17
<i>Iredell Co.—St. James'</i>	85

OHIO—\$196.91

<i>Bellefontaine—Trinity Church</i>	1 90
<i>Canton—St. Paul's</i>	7 15
<i>Cleveland—Trinity Church</i>	140 07
<i>Tremont—St. Paul's</i>	5 50
<i>Massillon—St. Timothy's</i>	8 30
<i>Sandusky—Grace</i>	20 00
<i>Warren—Christ Church</i>	3 00
<i>Wooster—St. James'</i>	3 30
<i>Youngstown—St. John's</i>	7 69

PENNSYLVANIA—\$523.96

<i>Ardmore—St. Mary's</i>	22 86
<i>Bristol—St. James'</i>	17 00
<i>Churchtown—Bangor</i>	2 50
<i>Morgantown—St. Thomas'</i>	1 00
<i>Pegua—St. John's</i>	5 00
<i>Radnor—St. David's</i>	12 50
<i>St. Martin's</i>	7 43
<i>Philadelphia—Advent</i>	100 00
<i>(Lower Dublin)—All Saints'</i>	84 58
<i>(Germantown)—Christ Church, W. H. Alkins</i>	10 00
<i>(Kensington)—Emmanuel Church</i>	15 00
<i>Church of the Holy Comforter</i>	36 26
<i>(Kingsessing)—St. James'</i>	30 00
<i>(Bustleton)—St. Luke's</i>	9 70
<i>(Chestnut Hill)—St. Paul's</i>	20 00
<i>(Aramingo)—St. Paul's</i>	1 64
<i>(Germantown)—St. Peter's</i>	72 44
<i>St. Peter's</i>	81 70
<i>(Bridesburg)—St. Stephen's</i>	15 79
<i>Henry L. Fell</i>	5 00
<i>Rev. Alfred L. Elwyn</i>	5 00
<i>Mary B. Landell</i>	5 00
<i>Thomas Latimer</i>	1 00
<i>Upper Providence—St. Paul's Memorial</i>	12 56

PITTSBURGH—\$133.79

<i>Erie—St. Paul's</i>	39 51
<i>Monongahela—St. Paul's</i>	5 00
<i>New Castle—Trinity Church</i>	2 05
<i>Pittsburgh—St. James'</i>	5 04
<i>St. Thomas'</i>	81 19
<i>Sewickley—St. Stephen's</i>	1 00

QUINCY—\$34.46

<i>Bradford—St. James'</i>	2 50
<i>Knoxville—St. Mary's</i>	12 75
<i>Limestone—Christ Church</i>	7 00
<i>Rock Island—Trinity Church</i>	8 30
<i>Warsaw—St. Paul's</i>	3 91

RHODE ISLAND—\$360.37

<i>Lonsdale—Christ Church</i>	27 00
<i>Newport—Trinity Church</i>	160 56
<i>Pawtucket—Trinity Church</i>	8 00
<i>Providence—All Saints'</i>	23 36
<i>Church of the Redeemer</i>	65 45
<i>St. Stephen's</i>	5 00
<i>Grace</i>	50 00
<i>St. Stephen's</i>	5 00
<i>Wickford—St. Paul's</i>	16 00

SOUTH CAROLINA—\$39.98

<i>Abbeville—Trinity Church</i>	5 00
<i>Georgetown—Vinyah, Prince George Parish</i>	4 35
<i>Ridgeway—St. Stephen's</i>	3 12
<i>Winnaboro—St. John's</i>	5 70
<i>Summerville—St. Paul's</i>	16 48
<i>Union—Church of the Nativity</i>	5 35

SOUTHERN OHIO—\$45.71

<i>Cincinnati—Church of Our Saviour</i>	38 35
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<i>Hamilton</i> —Trinity Mission.....	2 36	NORTH DAKOTA—\$1.00	
<i>Hartwell</i> —Holy Trinity Church.....	5 00	<i>Grand Forks</i> —St. Paul's....	1 00
SPRINGFIELD—\$15.05		NEVADA AND UTAH—\$61.35	
<i>Carrollton</i> —Trinity Church.....	15 05	<i>Nevada.</i>	
TENNESSEE—\$86.64		<i>Carson</i> —St. Peter's.....	7 00
<i>Bolivar</i> —St. James'.....	2 25	<i>Virginia City</i> —St. Paul's (of which from	
<i>Cleveland</i> —St. Luke's.....	5 28	S. S., \$7.40).....	25 35
<i>East St. Louis</i> —St. Mary's Mission.....	1 00	<i>Utah.</i>	
<i>Memphis</i> —Calvary.....	52 26	<i>Ogden</i> —Church of the Good Shepherd.....	6 35
<i>Nashville</i> —Advent.....	16 20	<i>Salt Lake City</i> —St. Mark's.....	22 65
<i>St. Ann's</i>	5 65		
<i>Rugby</i> —Christ Church.....	3 00	SOUTH DAKOTA—\$23.52	
<i>Springfield</i> —St. Luke's.....	1 00	<i>Crow Creek</i> —Mission.....	6 77
TEXAS—\$18.90		<i>Deadwood</i> —St. John's.....	8 25
<i>Beaumont</i> —St. Mark's.....	2 50	<i>Mitchell</i> —St. Mary's.....	2 00
<i>Brenham</i> —St. Peter's.....	5 00	<i>Rapid City</i> —Emmanuel Church.....	2 00
<i>La Grange</i> —St. James'.....	3 00	<i>Springfield</i> —Ascension.....	4 50
<i>Orange</i> —St. Paul's.....	2 50	WESTERN TEXAS—\$16.80	
<i>San Augustine</i> —Christ Church.....	7 0	<i>Brownsville</i> —Advent.....	3 10
<i>Tyler</i> —Christ Church.....	5 20	<i>El Paso</i> —St. Clement's.....	9 50
VERMONT—46.53		<i>San Antonio</i> —St. Paul's.....	4 20
<i>Bennington</i> —St. Peter's.....	3 00	NORTHERN CALIFORNIA—\$12.65	
<i>Grand Isle</i> —Mission.....	15 00	<i>Eureka</i> —Christ Church.....	12 65
<i>Manchester Centre</i> —Zion.....	7 43		
<i>Rutland</i> —Trinity Church.....	6 35	NEW MEXICO—\$7.50	
<i>St. Albans</i> —St. Luke's S. S.	8 00	<i>Albuquerque</i> —St. John's.....	5 00
<i>Vergennes</i> —St. Paul's.....	6 75	<i>Santa Fe</i> —Holy Faith.....	2 50
WESTERN MICHIGAN—\$36.28		MONTANA—\$11.15	
<i>Benton Harbor</i> —Holy Trinity Church.....	1 33	<i>Boseman</i> —St. James'.....	5 00
<i>Coldwater</i> —St. Mark's.....	7 25	<i>Livingston</i> —St. Andrew's.....	6 15
<i>Grand Rapids</i> —Trinity Church.....	13 30	IDAHO—\$3.00	
<i>Muskegon</i> —St. Paul's.....	6 84	<i>Lewiston</i> —Church of the Nativity.....	3 00
<i>Pentwater</i> —St. James'.....	1 16	FRANCE—\$5.46	
<i>Rockford</i> —St. James' Mission (of which		<i>Nice</i> —Church of the Holy Spirit..	5 46
Rev. J. W. Bancroft, \$5).....	6 40		
WESTERN NEW YORK—\$87.04		Amount received from Sept. 1st, 1888 to Jan.	
<i>Belmont</i> —Mission.....	2 06	1st, 1889, for the Permanent Fund.....	<u>14,903 89</u>
<i>Buffalo</i> —St. Paul's.....	50 00		
<i>Corning</i> —Christ Church.....	10 35	The Treasurer has also received—	
<i>Le Roy</i> —"X. Y. Z.".....	3 00	Mass., East Cambridge, Mission of the As-	
<i>Jamestown</i> —St. Luke's.....	11 63	cension, for church building fund at	
<i>Penn Yan</i> —St. Mark's.....	5 00	Rapid City, Dakota.....	8 97
<i>Rochester</i> —St. Luke's, Mrs. Robert Mat-		Mo., Kansas City, Grace Church, for church	
thews.....	5 00	building in Wyoming and Idaho....	25 00
WEST VIRGINIA—\$8.06			
<i>Parkersburg</i> —Trinity Church.....	8 06		
OREGON—\$1.50			
<i>Roseburg</i> —St. George's.....	1 50		

DOMESTIC MISSIONARIES

Receiving Stipends during the Whole or Part of the Year from September 1st, 1888-
to September 1st, 1889.

MISSIONARIES TO WHITE PEOPLE.

MISSIONARY JURISDICTIONS.

COLORADO.

Rt. Rev. J. F. SPALDING, D.D., *Denver.*
Rev. A. Banister.....*Alamosa*
Rev. T. L. Bellam.....*Golden*
Rev. H. Dunlop.....*Villa Grove*
Rev. H. Forrestor.....*Las Animas*
Rev. J. Foster.....*Durango*
Rev. S. W. Garrett.....*Canon City*
Rev. T. Hood.....*Idaho Springs*
Rev. E. P. Newton.....*South Pueblo*
Rev. J. W. Ohi.....*Salida*
Rev. J. T. Protheroe.....*Greeley*
Rev. D. D. Wallace.....*West Denver*
Rev. J. C. S. Wells.....*Manitou*
Rev. A. R. Williams.....*Meeker*

MONTANA.

Rt. Rev. L. R. BREWER, D.D., *Helena.*
Rev. H. E. Clowes.....*Fort Benton*
Rev. S. D. Hooker.....*Billon*
Rev. A. B. Howard.....*Deer Lodge*
Rev. W. Horsfall.....*Miles City*
Rev. F. B. Lewis.....*Bozeman*
Rev. E. G. Prout.....*Virginia*
Rev. G. Stewart.....*Missoula*
Rev. J. V. Van Ingen.....*Livingston*

NEVADA AND UTAH.

Rt. Rev. A. LEONARD, D.D.,
.....*Salt Lake City, U.*
Rev. C. M. Armstrong, *Salt Lake City, U.*
Rev. H. H. Buck.....*(Retired Oct. 1)*
Rev. W. Lucas.....*Reno, Nev.*
Rev. G. D. B. Miller, *Salt Lake City, U.*
Rev. F. R. Sanford.....*Carson, Nev.*
Rev. J. M. Rankin.....*P. O. Reno, Nev.*
Rev. S. Unsworth.....*P. O. Ogden, U.*
Rev. J. H. Young.....*Platin City, U.*
Rev. Miss E. Temple.....*Salt Lake City, U.*

NEW MEXICO, INCLUDING ARIZONA.

Rt. Rev. J. M. KENDRICK, D.D.,
Rev. F. B. Cossitt.....*(Retired Jan. 18)*
Rev. E. W. Meany.....*Santa Fe*
Rev. R. W. Pierson, D.D.....*Phoenix, Ar.*
Rev. A. T. Sharpe.....*Albuquerque*

ALABAMA.

Under Rt. Rev. R. H. WILMER, D.D.,
Rev. W. F. Allen.....*Jacksonville*
Rev. F. B. Lee.....*Carrollville*
Rev. B. F. Mower.....*Florence*
Rev. J. F. Smith.....*Talladeiga*
Rev. G. R. Upton.....*Greenville*
Rev. De B. Waddell.....*Sheffield*

ARKANSAS.

Under Rt. Rev. H. N. PIERCE, D.D.,
Rev. C. A. Bruce.....*Helena*
Rev. W. W. Estabrooke, M.D.,
.....*Little Rock*
Rev. L. F. Guerry.....*Van Buren*
Rev. R. S. James, D.D.,*Dardanelle*
Rev. C. H. Proctor.....*Little Rock*
Rev. J. J. Vaulx.....*Kipteville*

CALIFORNIA.

Under Rt. Rev. W. I. KIP, D.D.,
Rev. W. P. Casso.....*Modesto*
Rev. H. Lee.....*Oakland, P. O.*
Rev. R. McCosh.....*Pomona*
Rev. W. C. Mills.....*Selma*
Rev. F. J. Mynard.....*Tustin City*

EAST CAROLINA.

Under Rt. Rev. A. A. WATSON, D.D.,
Rev. S. S. Barber.....*Lake Comfort*
Rev. I. Hardings.....*Kinston*
Rev. J. C. Hulse, D.D.,*Fayetteville*
Rev. N. C. Hughes, D.D.,*Chocomaity*
Rev. N. E. Price.....*Bath*
Rev. F. N. Skinner.....*Harford*
Rev. J. W. Turner.....*Clinton*
Rev. R. B. Windley.....*Bunton*

EASTON.

Under Rt. Rev. F. W. ADAMS, D.D.,
Rev. F. B. Adkins.....*Greensborough*
Rev. G. F. Braven.....*Hillsborough*
Rev. F. W. Hilliard.....*Pocomoke City*
Rev. J. A. Joyner.....*Berlin*
Rev. H. B. Martin, M.D.,*Princess Anne*
Rev. A. D. R. Meares.....*Port Deposit*
Rev. J. Miller.....*Cheapeake City*
Rev. A. H. Murphy.....*Upper Fairmont*

FLORIDA.*

Under Rt. Rev. E. G. WEED, D.D.,
Rev. C. A. Apple.....*Orange Park*

NORTH CAROLINA.

Rt. Rev. J. H. D. WINGFIELD, D.D.,
.....*Benicia.*
Rev. W. A. M. Breck.....*Suisun*
Rev. T. W. Brotherton, M.D.,*Headsburg*
Rev. T. H. Gilbert.....*Yreka*
Rev. C. M. Hoge.....*(Retired Dec. 1)*
Rev. J. Portness.....*Cloverdale*
Rev. J. T. Shurtleff.....*Auburn*
Rev. H. H. Wilcox.....*Benicia*

NORTH DAKOTA.

Rt. Rev. W. D. WALKER, D.D., *Fargo.*
Rev. T. H. V. M. Appleby, *(Retired Nov. 1)*
Rev. Henry Beer.....*Pembina*
Rev. C. Benham.....*(Retired Dec. 1)*
Rev. W. T. Currie.....*Grand Forks*
Rev. W. D. Morrow.....*Lisbon*
Rev. C. O. Maguire.....*Casselton*
Rev. H. J. Sheridan.....*Mayville*
Rev. J. Trenaman.....*Buffalo*

NORTHERN TEXAS.

Rt. Rev. A. C. GARRETT, D.D., *Dallas.*
Rev. A. E. Evans.....*Paris*
Rev. F. T. deLearys.....*(Retired Dec. 1)*
Rev. J. B. Fitzpatrick.....*Sherman*
Rev. W. W. Patrick.....*Dublin*
Rev. H. H. Shaw.....*Wichita Falls*
Rev. O. A. Taylor, D.D.,*Terrell*
Rev. W. A. Tearne.....*Big Springs*
Rev. P. Wager.....*(Retired Dec. 8)*
Rev. E. Wickens.....*Dallas*
Rev. G. C. Whyte.....*Vernon P. O.*

OREGON.

Rt. Rev. B. W. MORRIS, D.D., *Portland.*
Rev. C. Booth.....*Neuport*
Rev. J. C. Fair.....*(Retired Dec. 1)*
Rev. J. N. T. Goss.....*Baker City*
Rev. E. E. Hershman.....*So. Portland*
Rev. W. Lund.....*Roseburg*
Rev. W. E. Potwine.....*Pendleton*
Rev. W. R. Powell.....*Cove*

DIOCESSES.

Rev. J. B. Baez.....*Key West*
Rev. J. B. C. Beaubien.....*Apalachicola*
Rev. J. S. Fitzhugh.....*Auburndale*
Rev. N. B. Harris.....*Madison*
Rev. K. K. Noyle.....*Elkhart*
Rev. G. H. Wray.....*Greencastle*
Rev. J. H. Weddell.....*Thonotosassa*
Rev. W. Willson.....*Cedar Key*

FOND DU LAC.

Under Rt. Rev.
Rev. F. Proth.....*Little Sturgeon*
Rev. N. D. Stanley.....*Sheboygan Falls*
Rev. E. R. Sweetland.....*Jacksonport*
Rev. J. A. Upjohn.....*Fond du Lac*
Rev. R. Villatte.....*Dyckville*
Rev. W. F. Wright.....*Mosinee*

GEORGIA.

Under Rt. Rev. J. W. BECKWITH, D.D.,
Rev. H. G. Broadwell.....*Milledgeville*
Rev. A. Forbes.....*Dalton*
Rev. T. G. Pond.....*Mt. Airy*
Rev. H. K. Rees.....*Cave Spring*

INDIANA.

Under Rt. Rev. D. B. KNICKER-
.....*BACKER, D.D.*
Rev. F. W. Adams.....*Elkhart*
Rev. G. D. Adams.....*Marion*
Rev. L. F. Cole.....*Greencastle*
Rev. W. D. Engel.....*Indianapolis*
Rev. E. G. Hunter.....*Indianapolis*
Rev. B. S. Luster.....*Indianapolis*
Rev. G. C. Miller.....*(Retired Dec. 1)*
Rev. D. B. Ramsey.....*Aurora*
Rev. S. Rosevelt.....*Goshen*
Rev. W. Scott.....*La Porte*

IOWA.

Under Rt. Rev. W. S. PERRY, D.D.,
Rev. L. D. Brainerd.....*Glenwood*
Rev. G. A. Chambers.....*Waterloo*
Rev. W. C. Corby.....*Brooklyn*
Rev. R. D. Crittendon.....*Maquoketa*
Rev. P. Fox.....*Sac City*
Rev. F. D. Jaudon.....*Chariton*
Rev. H. C. Johnson.....*Nashua*
Rev. E. A. B. Jones.....*Keokuk*
Rev. P. McKim.....*Sibley*
Rev. H. W. Robinson.....*Mason City*
Rev. A. Wetherbee.....*Dyersville*

SOUTH DAKOTA.

Rt. Rev. W. H. HARE, D.D., *St. Louis Falls.*
Rev. J. H. Babcock.....*Mitchell*
Rev. J. W. Cleveland.....*Madison*
Rev. R. M. Doherty.....*Scotland*
Rev. J. V. Himes.....*Elk Point*
Rev. J. H. Molineux.....*Deadwood*
Rev. J. M. McBride.....*Aberdeen*
Rev. J. Morris.....*(Absent)*
Rev. J. Trimble, D.D.,*Parker*
Rev. G. G. Ware.....*Rapid City*
Rev. C. F. Willson.....*Groton*

WASHINGTON TERRITORY.

Rt. Rev. J. A. PADDOCK, D.D., *Tacoma.*
Rev. H. H. Buck.....*Olympia*
Rev. E. Davis.....*Sprague*
Rev. W. Gill.....*Duyton*
Rev. S. R. S. Gray.....*East Sound*
Rev. R. M. Johnson.....*Chehalis*
Rev. R. D. Nevins, D.D.,*North Yakima*
Rev. J. C. Taylor.....*Port Townsend*
Rev. F. B. Tichnor.....*Walla Walla*

WESTERN TEXAS.

Rt. Rev. J. S. JOHNSTON, D.D., *San Antonio*
Rev. A. W. Burroughs.....*Victoria*
Rev. J. R. Carter.....*Gonzales*
Rev. J. C. E. Costello.....*Loredo*
Rev. N. B. Fuller.....*Seguin*
Rev. R. M. Fuller.....*San Antonio*
Rev. J. H. Galbraith.....*San Antonio*
Rev. A. H. Noll.....*Eagle Pass*
Rev. G. H. Rice.....*Boerne*
Rev. T. C. Stanley.....*San Angelo*

WYOMING AND IDAHO.

Rt. Rev. E. TALBOT, D.D., *Laramie, Wyo.*
Rev. F. C. Eldred.....*Buffalo Wyo.*
Rev. R. E. G. Huntington, *Rawlins, Wyo.*
Rev. A. Judd.....*Evansston, Wyo.*
Rev. J. Roberts.....*Shoshone Agency, Wyo.*
Rev. F. W. Crook.....*Emmett, Id.*
Rev. J. D. McConkey.....*Leaviston, Id.*

KANSAS.

Under Rt. Rev. T. H. VAIL, D.D.,
.....*Rt. Rev. E. S. THOMAS, D.D.,*
.....*Assistant-Bishop.*
Rev. J. T. Bagnall.....*Clay Centre*
Rev. A. Beatty, D.D.,*Wellington*
Rev. W. D. Christian.....*Arlene*
Rev. G. P. Comings.....*Girard*
Rev. L. L. Holden.....*Williamsburg*
Rev. R. P. Kendall.....*Lincoln*
Rev. W. Mix.....*N. Topeka*
Rev. A. T. Sharpe.....*Argentine*
Rev. T. L. Smith.....*Coffeyville*
Rev. J. Wayne.....*Marysville*
Rev. O. Wilson.....*Dwight*

KENTUCKY.

Under Rt. Rev. T. U. DUDLEY, D.D.,
Rev. V. O. Geo.....*Bowling Green*
Rev. W. H. Hampton.....*Ashland*
Rev. C. L. Pindar.....*Fulton Co.*
Rev. C. S. Wakley.....*Lee Co.*

LOUISIANA.

Under Rt. Rev. J. N. GALLEHER, D.D.,
Rev. R. C. Cleburne.....*Cheneyville*
Rev. J. Philson.....*Smithland*
Rev. R. H. Prosser.....*Donaldsonville*
Rev. R. S. Stuart.....*Houma*
Rev. C. H. Thompson, D.D.,
.....*(P.O.) New Orleans*
Rev. S. M. Wiggins.....*(P.O.) New Orleans*

MAINE.

Under Rt. Rev. H. A. NEELY, D.D.,
Rev. W. H. Burbank.....*Bridgwick*
Rev. J. S. Colton.....*Edenboro*
Rev. W. T. Elmer.....*Presque Isle*
Rev. M. McLaughlin.....*Waterville*
Rev. C. T. Ogden.....*Woodfords*
Rev. W. A. Swan, Jr.,*Fort Fairfield*
Rev. H. Sawyer.....*Houlton*
Rev. W. H. Washburn.....*Levinston*

MILWAUKEE.

Under Rt. Rev.
Rev. G. F. Bingham.....*Sharon*
Rev. G. Gibson.....*Hudson*
Rev. J. M. Green.....*Darlington*
Rev. A. B. Peabody.....*Star Prairie*
Rev. E. P. Wright, D.D.,*Bay View*

MINNESOTA.

Under Rt. Rev. H. B. WHIPPLE, D.D.
Rt. Rev. M. N. GILBERT, S.T.D.,
Assistant-Bishop.

Rev. T. H. M. V. Appleby.....*St. Vincent*
Rev. L. C. Birch.....*Wabasha*
Rev. D. T. Booth.....*Willmar*
Rev. J. Cornell.....*Jamesville*
Rev. S. Currie.....*Euclid*
Rev. I. C. Fortin.....*Crookston*
Rev. W. B. Gulon.....*Minneapolis*
Rev. D. G. Gunn.....*Wilder*
Rev. H. M. Johnson.....*Cannon Falls*
Rev. A. J. D. Kuehn.....*Glencoe*
Rev. J. H. Lloyd.....*St. Paul*
Rev. R. E. McCall.....*Osatonna*
Rev. G. H. Mueller.....*Blue Earth*
Rev. A. G. Pinkham.....*Litchfield*
Rev. F. H. Potts.....*Shakopee*

MISSISSIPPI.

Under Rt. Rev. H. M. THOMPSON, D.D.
Rev. W. P. Browne.....*West Point*
Rev. E. C. Cowan.....*Aberdeen*
Rev. G. H. Edwards.....*Iazoo*
Rev. J. A. Harris.....*Oxford*
Rev. J. E. Martin.....*Canton*
Rev. A. B. Perry.....*Como*
Rev. W. Stokes.....*Water Valley*
Rev. H. H. Ten Broeck.....*Carrollton*

MISSOURI.

Under Rt. Rev. D. S. TUTTLE, D.D.
Rev. J. W. Dunn.....*Independence*
Rev. J. L. Gay.....*Fayette*
Rev. J. Gierlow, Ph.D.....*Jefferson City*
Rev. L. Guerin.....*Maryville*
Rev. G. H. Hunte.....*St. Charles*
Rev. T. F. C. James.....*Cape Girardeau*
Rev. W. Johnson.....*Rolla*
Rev. J. N. Lee, D.D.....*Cameron*
Rev. J. A. Matthews.....*Mexico*
Rev. L. T. Minum.....*Amazonia*
Rev. T. R. Valliant.....*Platte City*
Rev. J. A. Wainwright.....*Palmyra*
Rev. J. H. Waterman.....*Chillicothe*

NEBRASKA.

Under Rt. Rev. G. WORTHINGTON, S.T.D.
Rev. G. W. Flowers.....*Cedar Rapids*
Rev. E. H. Gagnor.....*St. Charles*
Rev. W. H. Goodison.....*Terreesh*
Rev. J. Jamison.....*Norfolk*
Rev. R. L. Knox.....*Columbus*
Rev. C. McCarthy.....(Retires Mch. 1)
Rev. A. E. Marsh.....*Decatur*
Rev. F. Moore.....*Neilgh*

Rev. J. Paterson.....*Papillion*
Rev. E. R. Richardson.....*Crete*

NEW HAMPSHIRE.

Under Rt. Rev. W. W. NILES, D.D.
Rev. R. M. Berkeley.....*Hanover*
Rev. E. Goodridge.....*Exeter*
Rev. C. J. Hendley.....(Deceased)
Rev. G. J. Jones.....(Retired Jan.)
Rev. W. H. Moreland.....*Nashua*
Rev. I. Peck.....(Retired Nov.)
Rev. H. A. Remick.....*Woodsville*
Rev. D. Rollins.....(Retired Nov.)
Rev. J. H. Sellers.....*Goffstown*
Rev. L. Webster.....*Ashland*

NEW YORK.

Under Rt. Rev. H. C. POTTER, D.D.
Rev. T. Drumm, M.D., *Port Chaplain*,
New York
Rev. J. W. Kramer, M.D., *Secretary of*
the Port Chaplaincy.....New York

NORTH CAROLINA.

Under Rt. Rev. T. B. LYMAN, D.D.
Rev. G. H. Bell.....*Bell P. O.*
Rev. C. T. Bland.....*Marion*
Rev. D. H. Buel, D.D.....*Ashville*
Rev. J. A. Deal.....*Franklin*
Rev. E. P. Green.....*P. O. Third Creek*
Rev. M. Jones.....*Tryon City*
Rev. E. A. Osborne.....*Charlotte*
Rev. J. H. Postell.....*Ashville*
Rev. W. R. Wetmore.....*Lincolnton*

OHIO.

Under Rt. Rev. G. T. BEDELL, D.D.
Rev. A. W. Mann.....*Cleveland*

QUINCY.

Under Rt. Rev. A. BURGESS, S.T.D.
Rev. J. S. Chamberlain.....*P. O. Jubilee*
Rev. J. M. D. Davidson.....*Mendon*
Rev. J. R. Holst.....*Wyming*
Rev. R. T. Jefferson.....*Tiskitwa*
Rev. W. F. Mayo.....*Macomb*
Rev. Z. T. Savage.....*Griggsville*
Rev. J. B. Trevett.....*P. O. Jubilee*
Rev. William Westover, P. O. Reynolds
Rev. Samuel J. Yundt.....*Tiskitwa*

SOUTH CAROLINA.

Under Rt. Rev. W. B. W. HOWE, D.D.
Rev. McN. Du Bose.....*Union C. H.*
Rev. T. F. Gadsden.....*Anderson C. H.*
Rev. J. G. Glass.....*Winnboro*
Rev. E. N. Joyner.....(Retired Dec. 1)
Rev. J. Kershaw.....*Sumter C. H.*

Rev. J. D. McCollough, *Spartanburg C. H.*
Rev. W. O. Prentiss.....*P. O. Charleston*

SPRINGFIELD.

Under Rt. Rev. G. F. SEYMOUR, D.D.
Rev. H. M. Chittenden.....*Carlinville*
Rev. D. W. Dresser.....*Champaign*
Rev. W. J. Frost, D.D.....*Carhle*
Rev. J. B. Harrison.....*Belleville*
Rev. H. McDougall.....*Anna*
Rev. W. H. Tomlins.....*East St. Louis*
Rev. G. W. G. Van Winkle.....*Carrollton*
Rev. F. Wolcott.....*Centerville*
Rev. J. G. Wright.....*Greenville*

TENNESSEE.

Under Rt. Rev. C. T. QUINTARD, D.D.
Rev. J. H. Blacklock.....*South Pittsburgh*
Rev. C. F. Collins.....*Trenton*
Rev. C. D. Flagler.....*Cleveland*
Rev. C. M. Gray.....*Franklin*
Rev. H. R. Howard, S.T.D.....*Tullahoma*
Rev. S. McLaughlin.....*Somerville*
Rev. W. G. G. Thompson.....*Fayetteville*

TEXAS.

Under Rt. Rev. ALEX. GREGG, D.D.
Rev. E. G. Benner.....*Jefferson*
Rev. H. Cassill.....*Calvert*
Rev. C. T. Denroche.....*Richmond*
Rev. J. A. Duncan.....*Columbus*
Rev. H. C. Howard.....*Beaumont*
Rev. H. H. Messenger.....*Columbus*
Rev. T. J. Morris.....*Brenham*
Rev. W. Sharp.....*Brenham*
Rev. W. G. W. Smith.....*La Grange*
Rev. J. C. Waddill.....*Woodville*

VIRGINIA.

Under Rt. Rev. F. M. WHITTLE, D.D.
Rt. Rev. A. M. RANDOLPH, D.D.,
Assistant-Bishop.
Rev. J. Turner.....*Staunton*

WESTERN MICHIGAN.

Under Rt. Rev. G. D. GILLESPIE, D.D.
Rev. J. W. Bancroft.....*Eastings*
Rev. N. S. Boardman.....*Mount Pleasant*
Rev. G. C. V. Eastman, D.D., *Benton Harbor*
Rev. C. C. Stout.....*Petoskey*

WEST VIRGINIA.

Under Rt. Rev. G. W. PETERKIN, D.D.
Rev. J. Brittingham.....*Clarksburg*
Rev. A. G. Gibbons.....*Moorefield*
Rev. R. H. Mann.....*Union*
Rev. J. R. Taylor.....*Coal Valley*

[Lists revised to January 30th, 1889.]

MISSIONARIES AND TEACHERS AMONG THE INDIANS.

ALASKA MISSION.

P. O. Address, care Alaska Commercial Company,
Box 2329, San Francisco, Cal.
Rev. O. Parker, Anvik.
Rev. J. W. Chapman, Anvik.

FOND DU LAC MISSION.

Under the Rt. Rev.
GREEN BAY AGENCY—P. O. Address, Oneida, Brown
Co., Wisconsin.
Rev. E. A. Goodnough, Presbyter,
Mission School of Hobart Church.
Rev. E. A. Goodnough, Principal.
Mrs. E. A. Goodnough, Assistant.

INDIAN TERRITORY MISSION.

Rt. Rev. H. N. PIERCE, D.D.—P. O. Address, Little
Rock, Arkansas.
CHEROKEE NATION.—Rev. E. J. H. Van Deerlin. P. O.
Address, Darlington, Indian Territory.
CHEYENNE AND ARAPAHOE AGENCY—P. O. Address,
Darlington, Indian Territory.
Rev. David Pendleton Oakerhater (Native), Deacon.
KIOWA AND COMANCHE AGENCY—P. O. Address, Ana-
darko, Indian Territory.
Rev. Paul Caryl Zotom (Native), Deacon.

MINNESOTA MISSION.

Under the Rt. Rev. H. B. WHIPPLE, D.D.
Rt. Rev. M. N. GILBERT, S.T.D., Assistant Bishop.
Rev. J. A. Gilfillan, Superintendent, P. O. White
Earth.

WHITE EARTH RESERVATION.

Church of St. Columba.
Rev. J. A. Gilfillan, Presbyter.
Rev. J. J. Enmegahbow (Native), Presbyter. (Retired.)
Rev. George B. Morgan (Native), Deacon.

RED LAKE AGENCY.

Church of St. John in the Wilderness.
Rev. Fred. W. Smith (Native), Deacon.
Church of St. Antipas.
Rev. Fred W. Smith (Native), Deacon.

WILD RICE RIVER.

Church of the Epiphany.
Rev. Charles T. Wright (Native), Deacon.

PEMBINA SETTLEMENT.

Church of the Holy Spirit.
Rev. Charles T. Wright, (Native) Deacon.

LEECH LAKE AGENCY.

Church of the Good Shepherd.
Rev. George Smith (Native), Deacon.

LAKE WINNIBIGOSHE.

Church of St. Philip the Deacon.
Rev. Joseph Wakazoo (Native), Deacon.

CASS LAKE.

Church of the Prince of Peace.
Rev. John Coleman (Native), Deacon.

PINE POINT MISSION.

Rev. Mark Hart (Native), Deacon.

* Last year's list.

† Dead Mute Missionary in several Dioceses.

SOUTH DAKOTA.

Rt. Rev. W. H. HARE, D.D., *Missionary Bishop*,
Sioux Falls, Dak.

WESTERN OR NIOBRARA DEANERY.

- The Rev. Edward Ashley, *Presbyter*—in charge of
Sisseton Mission; P. O., Sisseton Agency.
- The Rev. H. Burt, *Presbyter*—in charge of Yankton-
nais Mission; P. O., Crow Creek Agency.
- The Rev. C. S. Cook (Native), *Presbyter*—in charge of
Pine Ridge Mission; P. O., Pine Ridge Agency.
- The Rev. Joseph W. Cook, *Presbyter*—in charge of
Yankton Mission; P. O., Greenwood.
- The Rev. Philip J. Deloria (Native), *Deacon*—*Chapel*
of *St. Philip the Deacon*, Yankton Reserve; P. O.,
Fort Yates, Dakota.
- The Rev. George Paypay (Native), *Deacon*—*St.*
John's Chapel, Cheyenne River Mission; P. O.,
Fort Bennett, Dakota.
- The Rev. Amos Ross (Native), *Deacon*—*St. Barnabas'*
Church, Pine Ridge Reserve; P. O., Pine Ridge
Agency, Dakota.
- The Rev. William Saul (Native), *Deacon*—*St. Thomas'*
Chapel, Rosebud Mission; P. O., Rosebud Agency.
- The Rev. Charles R. Stroh, *Presbyter*—in charge of
Santee Mission; P. O., Santee Agency, Nebraska.
- The Rev. David Tatiyopa (Native), *Deacon*—*Chapel* of
St. John Baptist, Crow Creek Reserve; P. O.,
Crow Creek Agency.
- The Rev. Joseph C. Taylor (Native)—*Church* of
Jesus, Rosebud Reserve; P. O., Rosebud Agency.
- The Rev. Isaac H. Tuttle (Native), *Deacon*—*Chapel* of
The Holy Name, Yankton Reserve; P. O., Choteau
Creek.
- The Rev. Luke C. Walker (Native), *Presbyter*—in
charge of Lower Brulé Mission; P. O., Lower
Brulé Agency, Dak.
- The Rev. F. M. Weddell (*Presbyter*)—in charge of
Standing Rock Mission; P. O., Fort Yates, Da-
kota.
- The Rev. W. J. Wicks, *Principal* of *Hope School*;
P. O., Springfield, Dak.

CHURCHES, CHAPELS AND STATIONS.

- CHEYENNE RIVER MISSION, ———. (P. O., Scranton,
Walworth Co., Dak.)
- Ascension Station*. Andrew White Face (Native),
Catechist.
- Calvary Chapel*. Thomas Fighting Bull (Native),
Catechist.
- Emmanuel Chapel*. Joseph Eagle Boy (Native),
Catechist.
- St. Stephen's Church*, Moreau. Harry Marsell
(Native), Catechist.
- St. John's Chapel*. Rev. George Paypay (Native),
Deacon.
- St. Paul's Chapel*, Mackenzie's Point. John Kitto
(Native), Catechist.
- St. Andrew's Chapel*. John Wahoyapi (Native),
Catechist.
- LOWER BRULE MISSION, Rev. Luke C. Walker (Native)
Presbyter. (P. O., Lower Brulé Agency, Dak.)
- Church of the Saviour*, the Agency. Rev. L. C.
Walker.
- St. Alban's Chapel*. Philip Councillor (Native),
Catechist.
- St. Barnabas' Station*. Ben Brave (Native),
Catechist.
- St. Luke's Station*, Miss Reed, Teacher. Sam
Medicine Bull (Native), Catechist.

- OGALALA OR PINE RIDGE MISSION, Rev. C. S. Cook.
(P. O., Pine Ridge Agency.)
- Holy Cross Church*, Pine Ridge Agency. Rev. C. S.
Cook. Robert American Horse (Native), Cate-
chist.
- Ascension Station*. Mark Spider (Native), Cate-
chist.
- St. Andrew's Station*, Orphan's Camp. Ed. M.
Keith, Catechist.
- St. Barnabas' Church*, Medicine Root Creek. Rev.
Amos Ross (Native), Deacon.
- St. Julia's Station*. Joseph Marshall (Native),
Catechist.
- St. Mary's Station*. James Standing Soldier
(Native), Catechist.
- St. Peter's Chapel*. ———, Teacher. William
Iron Crow (Native), Catechist.
- St. Philip's Chapel*, Red Dog Camp. W. M. Rob-
ertson (Native), Catechist.
- St. Paul's Station*. Thos. Teion (Native), Cate-
chist.

- ROSEBUD, OR UPPER BRULE, MISSION, ———. (P. O.,
Rosebud Agency, Dak.)
- Calvary Chapel*, Good Voice's Camp. Louis Dori-
an (Native), Catechist.
- Church of Jesus, Margaret Memorial*. Rev. J. C.
Taylor (Native).
- St. Barnabas' Station*. Rev. Wm. Saul (Native),
Deacon.
- St. Mark's Chapel*. John F. Henry (Native),
Catechist.
- St. John's Chapel*. D. W. Parmalee, Teacher.
- Gethsemane Chapel*. W. C. Garrett, Teacher.
- St. Paul's Station*. (Rev. William Saul (Native),
St. Thomas' Station. (Deacon.
- St. Matthew's Station*. R. C. Bauer, Teacher.

- SANTEE MISSION, Rev. Charles R. Stroh. (P. O., San-
tee Agency, Neb.)
- Church of our Merciful Saviour*. Rev. C. R. Stroh
(Native). ——— Catechist.
- Chapel of our Blessed Redeemer*, Bazille Creek.
Sam Wells (Native), Catechist.
- Chapel of the Holy Faith*. John Wapaha (Na-
tive), Catechist.
- SISSETON MISSION, Rev. Edward Ashley. (P. O., Sisse-
ton Agency, Dak.)
- St. Mary's Church*, the Agency. Rev. E. Ashley.
C. A. Robertson (Native), Catechist.
- St. Luke's Station*, North End. J. A. Robertson
(Native), Catechist.
- St. John Baptist's Station*, Lake Traverse.
D. J. Robertson (Native), Catechist.
- St. James' Chapel*, Enemy Lake. Robb White
(Native), Catechist.

- STANDING ROCK MISSION, Rev. F. M. Weddell. (P. O.,
Fort Yates, Dakota.)
- St. Elizabeth's Chapel*, Rev. F. M. Weddell.
- Black Feet Station*, Joshua Iron Necklace (Na-
tive), Catechist.

- YANKTON MISSION, Rev. J. W. Cook. (P. O., Greenwood,
Dak.)
- Church of the Holy Fellowship*, Yankton Agency.
Rev. J. W. Cook.
- Chapel of the Holy Name*, Choteau Creek. Rev.
I. H. Tuttle (Native), Deacon.
- Chapel of St. Philip the Deacon*, White Swan,
Rev. J. P. Deloria (Native), Deacon. Thomas
Hunter (Native), Catechist.
- Emmanuel House*, Miss Amelia Ives, Miss M. Z.
Graves.

- YANKTONNAIS MISSION, Rev. H. Burt. (P. O., Crow
Creek, Dak.)
- Christ Church*, the Agency. Rev. H. Burt.
- All Saints' Chapel*, Upper Camp. Dan Firecloud
(Native), Catechist.
- Chapel of St. John Baptist*, Lower Camp. Rev.
David Tatiyopa (Native), Deacon.

INDIAN BOARDING-SCHOOLS.

- St. Paul's School* (for boys), Yankton Agency, Da-
kota, under charge of Mrs. Jane F. Johnston, Prin-

cipal (P. O., Greenwood, Dak.). Miss Emma A. Bates and two male and three female assistants.

St Mary's School (for girls and boys), Rosebud Agency, Dakota, under charge of Mr. A. Heys, Principal. Miss Lizzie Heys, Miss Mary S. Francis and two male and three female assistants.

St. John's School (for girls), Cheyenne River Agency, Dakota, under charge of Mr. and Mrs. J. F. Kinney, Jr., Principals (P. O., Fort Bennett, Dakota). Miss Edith E. Chatfield and one male and two female (native) assistants.

Hope School (for boys and girls), Springfield, Dakota, under charge of Rev. W. J. Wicks, Principal. Mrs. E. C. Wicks, Miss Maude Knight, Miss E. F. Bailey and one male and two female assistants.

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Rt. Rev. A. M. RANDOLPH, D.D.,
Assistant Bishop.

Rev. J. J. Gravatt, Hampton.

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Rt. Rev. E. TALBOT, D.D., *Missionary Bishop,*
Laramie, Wy.

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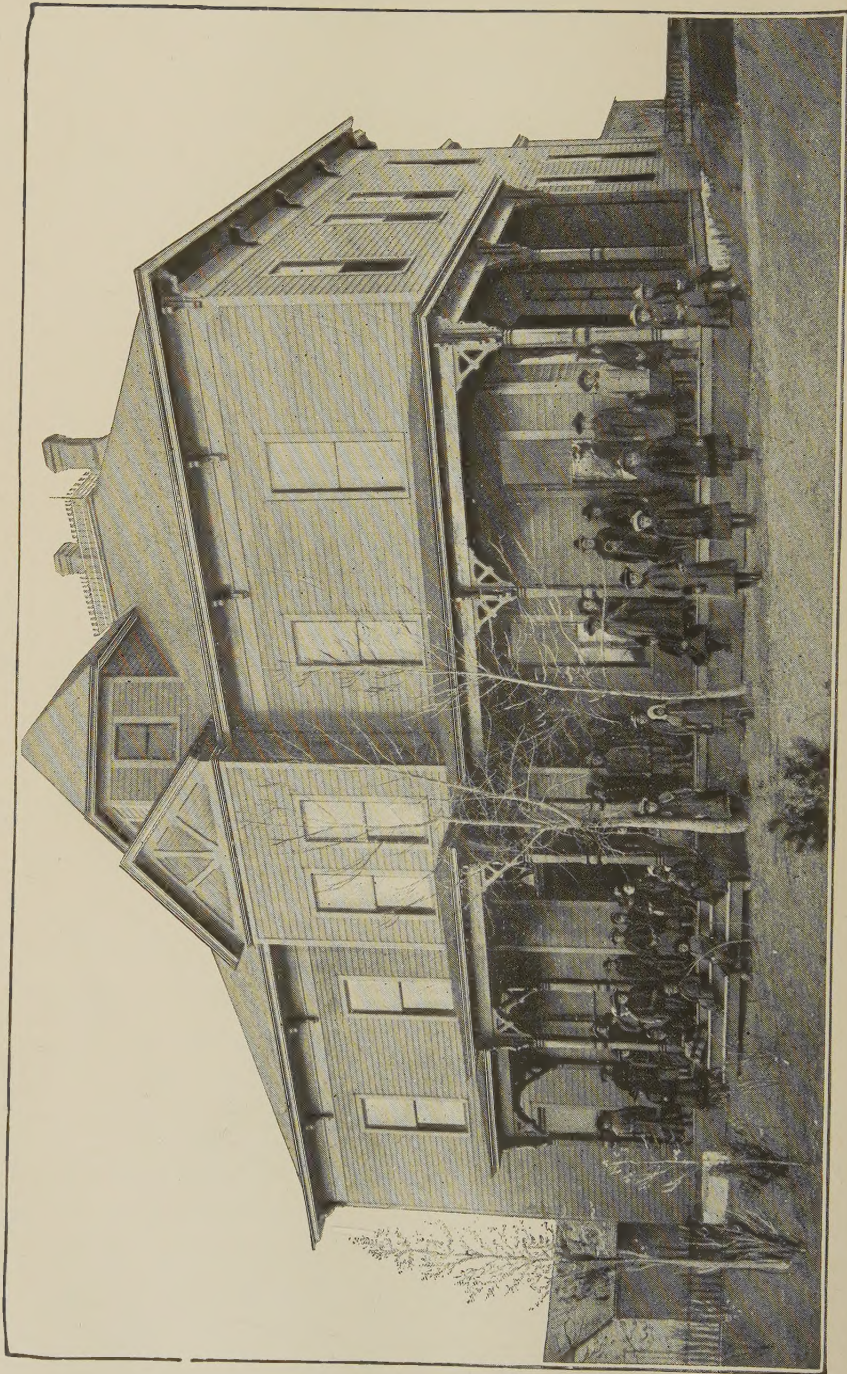
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